THE MISSIONARY HERALD

FOREIGN MISSIONS IN BATTLE ARRAY

An endless line of splendor,
These troops with heaven for home,
With creeds they go from Scotland,
With incense go from Rome.
These, in the name of Jesus,
Against the dark gods stand,
They gird the earth with valor,
They heed their King's command.

Onward the line advances,
Shaking the hills with power,
Slaying the hidden demons,
The lions that devour.
No bloodshed in the wrestling,—
But souls new-born arise —
The nations growing kinder,
The child-hearts growing wise.

What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kali's Altar go?
This is our faith tremendous,—
Our wild hope, who shall scorn,—
That in the name of Jesus
The world shall be reborn!

From Collected Poems of Vachel Lindsay.
(Macmillan.)

Pacific School of Religion
Berkeley, Calif.

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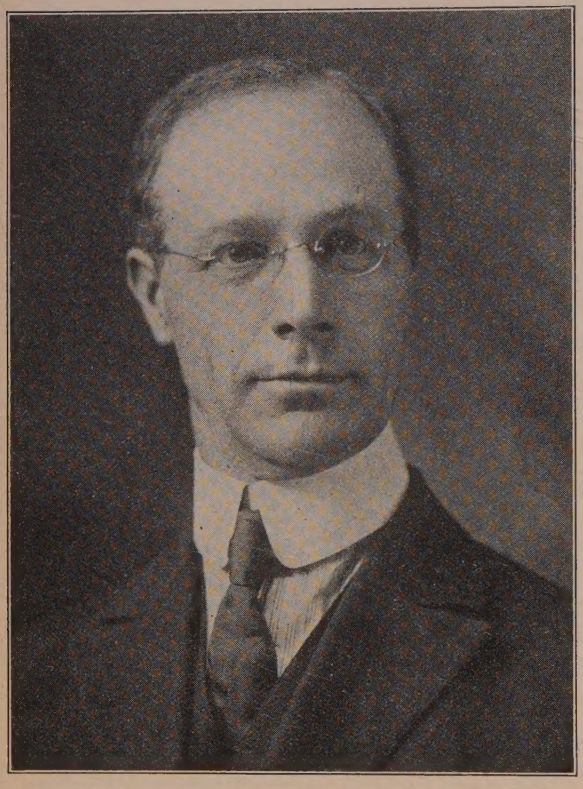
At the start 1908

WATTS O. PYE

Beginning his work in China
after the Boxer days
Alone with his little school
in Shansi



THE LATE

WATTS O. PYE, D.D.

Pioneer

" You, sir, have the heart of God "

Fifteen years later

Dr. Pye, near the end of his labors
Surrounded by officials,
preaching to great crowds
in Shansi

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WATTS O. PYE

LAST month we chronicled the death of Rev. Watts O. Pye, D.D., of Fenchowfu. He died January 9, 1926, of heart failure, following an attack of pleurisy that opened again an old tubercular trouble.

No missionary in recent years caught the imagination of the people of America as did Dr. Pye. Few Americans had such remarkable control over the minds and hearts of the men of China. He was a man of large vision and of no little administrative skill.

One secret of his strength lay in his capacity for friendship. His colleagues, one and all, agree upon this remarkable power that he possessed. His interest and sympathy in other people's pleasures or troubles, his assumption that there was only good in the other man, brought out not only the best in them, but a loyal affection for himself. His wonderful facility in remembering names, even unfamiliar Chinese names, and those of humble Chinese met months or years before, was a large factor in this friendly hold that he got upon the heartstrings of the men of Shansi and Shensi. These qualities of heart and soul made him a master in the selection and use of men. He knew how to find the right man for the right place to a remarkable degree, and to get rare results from him.

One of the fine and tender aspects of Dr. Pye's personality was his love for little children. Always gentle and understanding with them, no wonder he found that children loved to be with him.

Dr. Pye had a deep consciousness of spiritual realities and a strong sense of a call to service. The appeal to reëstablish and develop the work of the Fenchow Station after the devastating Boxer days took strong hold upon him. The background of suffering, martyrdom, and despair which the Boxer movement left, deeply stimulated his spiritual nature, and the call from beyond was to him an irresistible appeal.

As a missionary of the Board, Dr. Pye will probably be best remembered as a pioneer. His greatest fame came in America only after he had crossed the Yellow River, discovered several thousand towns and villages in Shensi that were not then upon the map; placed scores of Christian leaders in these centers, with money provided by a certain member of the Prudential Committee; went through the China Wall into Mongolia, following up the Chinese emigrants; brought in the most promising men for training at Fenchowfu; inspired laymen to take up the work of evangelism in their various districts in Shensi; taught the new Christians how to better their economic conditions by the plan of raising and marketing of products; helped make good roads during the famine days with Red Cross money; and, in general, injected new ideas, new hope, new courage, into a community of several millions in Northwest China.

Then, little by little, we saw that the earlier, loosely laid foundations were being gradually consolidated. A strong and permanent superstructure was in process of building when this grand leader was called to the higher service.

Dr. Pye's true Christian nature, his deep love for those with whom and for whom he worked, his spirit of self-sacrifice, combined with the modifying influence of mature years and long experience in service, were leading him to learn and appreciate the new conditions both within and without our mission, and to adapt his qualities of leadership to the new situation. How difficult it is to adjust ourselves to his going at this crucial period!

THIRTY-THREE YEARS OF UNITED EFFORT

THE Foreign Missions Conference of North America held its thirty-third annual session at Atlantic City, January 12–15, inclusive. Several hundred delegates from scores of Boards in the United States and Canada were present. The questions discussed included the place of Foreign Missions in the local church, the relation of missions to the indigenous church, the problems of the Far East from the standpoint of Japan, the situation in China, Christian literature on the mission field, missions in Africa, India, and Latin America. The student movement of the day in our colleges here, including the status of foreign students now studying in our American institutions, also received attention.

While there were some interesting addresses, notably those of Dr. Potts of Shanghai, Secretary Paton of the National Christian Council of India, and Mr. Frederic Moore of the Japanese Legation, little was said that could be considered new; in fact, the Conference at times was rather dull, and one found himself longing for the presence of a few rebels from the so-called youth movement of America, and of the great lands of China and India. These at least would have made the sessions much more memorable if not enjoyable.

Yet we should say that from the standpoint of personal contacts and the inspiration growing out of exchange of thought along lines of a great common purpose, such an interdenominational conference as this always proves of vital importance to those who attend. And when one thinks of the progress made in union work by the Boards since that timid, hesitating beginning in 1893, he realizes how indispensable this Foreign Missions Conference has become to the Church of Christ.

MRS. WARNER'S NEW OFFICE

ONE of the important actions at the Chicago meeting of the Commission on Missions was the election of a woman as Associate Secretary, to work with Mr. Fagley in connection with the promotional council. Her particular task will be to work out the coöperation of women's organizations with the state conferences, regional committees, and Mission Boards. The one chosen for this office is Mrs. Franklin Warner of White Plains, N. Y., President of the Woman's Board of Missions, and her election has met with the hearty approval of every one, as she seems to be universally trusted. She is familiar with the home missionary work, as well as that on foreign fields, for, before becoming president of the Woman's Board, she was a member of the Executive Committee of the Home Extension Boards, and she has traveled widely, inspecting missions both in this country and abroad.

Mrs. Warner is to be associated with Dr. Fagley in promotional and educational work, and her office is at 287 Fourth Avenue, New York City, where she began work about February first. The Commission on Missions intends to make this a salaried position, but Mrs. Warner has declined compensation, as she wishes to contribute her services. Asked about her immediate plans, she says she expects to attend the state conference meeting in Florida, the middle of April, and to do some touring in the South. During the summer she and Mr. Warner hope to visit a number of the Western

MRS. WARNER

states. We are proud that one of our Board officers has been chosen for this important position, and confident that she has the vision, the balanced judgment, the tact, and all the other personal qualities needed in a leader at this critical time.

WORLD ISSUES DISCUSSED BY WOMAN'S FEDERATION

THE Federation of Woman's Boards of Foreign Missions of North America, in its annual January meeting at Atlantic City, presented a program wider in scope, more definitely practical in emphases, than in any previous year, according to generally expressed opinion. Four outstanding relations of the missionary enterprise governed addresses and discussions in the various sessions—Relations to World Peace; Present Situation in China; Industrial Situation—both in the smaller enterprises by the missions, to relieve poverty, and also in large national aspects, especially in China; Interracial Relations.

From the earnest discussions started by these topics, definite findings were gathered, and are to be sent to local Federations in the form of a leaflet. They include recommendations for the church to give more attention to training boys and girls in World Friendship and to set up programs of study for adult groups upon World Peace, with a strong protest against militarism in the curricula of schools; for the cultivation of a new attitude of respect towards China based on accurate knowledge. The conference deplored the conditions, wages, and hours

of working women and children in China. The Boards will be asked to consider the appointment of trained industrial workers, who would strengthen the approach to the factory as now made by the Y. W. C. A. and the Christian Chinese forces. Approval of mission industries was accompanied by a caution that they avoid commercialism.

It was recognized that race prejudice is found in the adult people of the Christian Church rather than in the youthful mind. The Evanston Student Convention revealed this fact, as reported by Mrs. D. J. Fleming, World Friendship being a strong plank in its platform. The conference urged sympathetic coöperation with the forces of youth in breaking down existing race barriers, and suggested careful scrutiny of one's own individual attitude.

Among the guests present were Mrs. Carrie Chapman Catt, whose special contribution related to World Peace; Miss Mary Dingman, Y. W. C. A. Industrial Secretary in China, who led in the presentation of Industrial Relations; Dr. Esther Kauntiah, who made the challenging statement that the first, early missionaries to India, also the latest—the young workers—were really comrades without condescension, while the "mediums" had shown a somewhat superior attitude, as if they came to give all and to get nothing!

Mrs. E. W. Silverthorn, President of the Federation, conducted the sessions, with grasp and ease; Miss Gertrude Schultz, Secretary of the Central Committee, made a wise, agile, gracious leader of all the discussions. It was the variously expressed hope that Board officers would take from the Findings of this conference the points pertaining and give them honest and serious consideration; that local federations would put the leaflet, when it comes out, into actual use—thus real gains would be secured from an unusual discussion of vital themes.

THE SOFIA AMERICAN SCHOOLS

For years the American Board and the Woman's Board of Missions of the Interior have been anticipating the day when the boys' school and girls' school of Samokov, Bulgaria, could be transferred to Sofia, the capital of that promising people. Several steps forward have just been taken toward the desired end:—

1. A substantial fund for operating expenses for the next five years has been secured through the recent campaign of the Near East Colleges.
2. The two institutions have been incorporated under the laws of Massachusetts as the Sofia American Schools.
3. A separate board of trustees has been organized, with William F. Slocum, President-Emeritus of Colorado College, as President; Dr. Barton, Secretary; and Mr. Gaskins, Treasurer.
4. A President for the schools has been found in the person of Prof. Floyd H. Black of Robert College.

This step is in line with the traditional policy of the American Board to graduate its mission schools, so to speak, as soon as they are able to walk with the aid of their special friends in America and in the land of their birth. By the incorporation of the Sofia American Schools and the formation of a separate board of trustees, these

The site of the Sofia American Schools, looking north. On the line of the hillside shows the farmhouse (see inset), the only building at present on the hundred acres. This farmhouse was built in 1924. Near it is a 30-meter well, dug in 1924–25. The tree by the house is a wild pear. From the school tract, looking south, one sees the noble peak of Mt. Vitosha. Sofia is in about the same latitude as Boston.

schools come into the same category as International College at Smyrna and Anatolia College, Salonica. The American Board will continue to befriend the institution in every possible way, but the determination of schools' policies and the control of the staff will be exercised by an independent body.

Needless to say, we wish this new venture a veritable Godspeed, and a realization to the full of its dreams in behalf of a great people.

THE FIRST PRESIDENT OF THE SOFIA SCHOOLS

PROF. FLOYD H. BLACK of Robert College, Constantinople, now studying at Harvard, has been elected President of the Sofia American schools. He was the unanimous choice of the trustees and of the men and women connected with the work in Bulgaria.

PRESIDENT BLACK
Sofia American Schools

Professor Black was born at Bridgeport, Ill., in 1888. He received his education at Carson-Newman College, Jefferson City, Tenn., and at Harvard University Theological School and Department of Arts and Sciences. He is an ordained minister of the Congregational Church. He first took up work as instructor at Robert College in 1911; and he has ranked as "Professor of Latin" in that institution since 1919. He nevertheless has served the institution both as acting dean and acting president; and in other capacities has proved his administrative as well as scholarly ability.

Professor Black has traveled extensively through the Near East and Europe, and is especially well acquainted with the political, educational, and religious history of both Turkey and Bulgaria. He has studied first hand practically all the leading schools of the various nationalities in Constantinople and Sofia. He has a speaking knowledge of French, a good foundation in Bulgarian, and understands both Greek and Turkish.

Mrs. Black is a native of Bulgaria. She is a graduate of the American Girls' School at Samokov and of Constantinople Woman's College. For several years she was an instructor in Constantinople College, and at present is serving as the President of the Alumnæ Association of that institution. Besides English, she speaks both Bulgarian and French fluently. They have one son, ten years old. At present they are residing in Cambridge, while Professor Black continues his graduate studies at Harvard.

President Black is chairman of a special committee of his Board of Trustees on Buildings and Campaign, and it is not at all unlikely that in the near future a quiet but effective effort in behalf of plant and equipment will be made by the Trustees. under his leadership.

ACTION ON PORTUGUESE EAST AFRICA

IN response to the request of the Fairfield County (Conn.) Association of Churches looking toward the reëstablishment of work in Portuguese East Africa, the Prudential Committee has voted (1) to take steps for the extension of its work in Portuguese East Africa, covering roughly the section between the Sabi River and the Beira and Mashonaland Railroad; (2) to undertake a survey of the field immediately; (3) to enter upon the described field as soon as suitable after September 1, 1926; and (4) to expend for a period of five years from that date in this special enterprise only such sums as may be received for this specific purpose outside the regular income of the Board, and definitely so appropriated by the Prudential Committee. While this action is not all that could be desired, it nevertheless will bring not a little encouragement to many friends of the Board who have been feeling the tremendous urge of the situation in East Africa.

DOSHISHA'S JUBILEE

IT was a great event in the annals of the Board, and in the history of the Japanese people, too, when Neesima and Davis opened Doshisha in November, 1875; it is of real moment now for an institution vastly greater than anything dreamed of by its Founders to reach its fiftieth milestone.

On Friday, November 27, a pilgrimage to Neesima's grave took place. Fully three thousand shared in the simple, impressive ceremony there.

The anniversary exercises themselves were held on Saturday, the 28th of November. These had to take place out of doors on the athletic field, because Doshisha had no building large enough to accommodate even one-fourth of the student body.

President Ebina gave a brief historical address, calling special attention to the marvelous growth of the school in the fifty years. Dr. Tsunajima followed with reminiscences of the early days, and paid special tribute to the memory of President Neesima, Dr. Davis, Dr. Gordon, and others. He stressed the spiritual meaning of the "One Endeavor Society" as he translated into English the name *Doshisha*. He also expressed the hope that it might ever be said of the Doshisha as was once said of an English university in reply to the question, "What is manufactured in all of those buildings?" "Sir, we manufacture POWER here." Mr. K. Nishimura, President of the Alumni Association, in the closing address, emphasized the fact that the only reason for the existence of the Doshisha was, that the education it furnishes should be of the strong Christian type that should make it a source of spiritual power to the nation.

Five members of the faculty received honorable mention and special gifts on this occasion in celebration of more than twenty-five years of continuous service in the Doshisha. These were, in the order of their length of service: Dr. Learned of the Theological School, Miss Denton of the Girls' School, Professor Kato of the Middle School, and Professors Wada and Lombard of the University.

THE WORLD WINDOW

By C. H. P.

"The World Prepared for Buddhism"

At a world-conference of Buddhists held in Tokyo recently, the opinion was expressed that Buddhism is inclusive of Christianity as its "middle section." Much was made of the opportunity for spreading their faith. Said one speaker, "I think the world as a whole is now prepared to listen to the teaching of Buddhism, if all the signs of the day are not misleading." Included among the subjects discussed were these: "Social Welfare Work," "The Relation of Buddhism to the Community," "The Problem of Women and Children." A proposition was made looking to having Buddha's birthday celebrated like Christmas. Already, it was claimed, the birth of the great Sage has been observed in Paris, Berlin, China, Korea, Formosa, and India. The convention was attended by 500 delegates.

New Forces in Jewry

Dr. J. Macdonald Webster of Budapest, a Scottish missionary working among the Jews, at the recent meeting of the Foreign Missions Conference, gave important information regarding the accessibility of the Jews to the Gospel message, when the message is dissociated from crude eschatological ideas and the vagaries of "queer" Christian sects. Nothing less than a revolution has taken place in Jewry in recent years. The removal of legal restrictions and discrimination in Russia, Rumania, and elsewhere has brought a sense of religious as well as political deliverance. "Thy people are free." Millions of Jews for the first time are coming into contact with other social ideals than their own. Many of them are revolting from the rule of the Rabbi; to multitudes of them religion has no meaning. In large numbers they are leaving the synagogues. A new national consciousness is developing: "All Israel is one."

While the liberal movement is away from Christianity and often anti-Christian, there are many elements of hope. The Christian preacher of the right sort is welcomed in the Ghetto. Dr. Webster has preached in over a hundred places among them. He has found them opposed to certain forms of Christianity, such as Roman and Greek orthodoxy, but not to the Christ of the New Testament. Millions of them have never heard of Christ as the Son of Man. "How shall they hear without a preacher?"

Dr. Webster considers the Jews to be the easiest people in the world to evangelize. "Today the Jewish mind is more concerned with Jesus than in any day since the apostles." Thousands of Jews in Vienna have been gathered into Christian churches in recent years. In the opinion of this missionary, if the Jews in considerable measure could be brought to Christ, they would soon capture the world for Him.

In this connection it should be a matter of interest that the International Missionary Council will hold a conference of workers among Jews at Budapest in 1927, under the leadership of Dr. John R. Mott.

Criticizes the Missionaries

In a remarkably frank address to the Foreign Missions Conference, Mr. Frederick Moore of Washington, D. C., the official American adviser to the Japanese Embassy, criticized the American missionaries in China for unconsciously disseminating fear in respect to a war with Japan. He maintained that many of these missionaries, in their addresses up and down the country while on furlough, have poisoned the public mind by giving misinformation and encouraging alarmist ideas. Three factors, he said, account for the anti-Japanese attitude in America—the navalists in Washington, the newspapers, and the China missionaries.

On the other hand, Mr. Moore attributed a large, really a determining influence to the American churches in bringing about the agreements of the Washington Conference. "Except for the activities of religious societies the Washington Conference would never have been ratified by our country."

Mr. Moore argued convincingly that there cannot be war between the United States and Japan. For Japan it would be political suicide; for both countries an economic folly of inconceivable proportions. Mr. Moore was extremely critical of the American naval policy in the years immediately after the Great War. He maintained that at the very time President Wilson was working for the League of Nations, our government was preparing to build sixteen battleships of the post-Jutland type, which, with supplementary vessels, would have made us overwhelmingly the greatest naval power in the world. This, happily, was prevented by the Washington Conference, under the inspiration of Mr. Hughes.

A Week in Constantinople
December 17–24

Statue of Mustafa Kemal Pasha, on horseback, being erected at Seraglio Point—Attempts are being made to persuade the government to accept their bonds at full value—A government committee purposes that certain raw materials needed in manufacture (woolen thread, raw skins, printing and textile materials) shall be admitted free of customs—Government issues regulation that any laymen who put on religious uniforms without permission shall be imprisoned—Temporary agreement with Sweden for stabilizing commercial relations—Two asphalt roads to be built connecting the city with the amusement palaces now under construction—Mr. Rigo,

electrical engineer in Trebizond, has set up a radio and listens to concerts given in Europe—A government survey shows there are in Constantinople 104,908 houses, 29,277 shops, 525 mosques, 176 other religious buildings, 33 cinemas, 16 theaters, 226 coffee houses, 212 hotels, 121 bathhouses—A committee is investigating the new tax laws, especially as affecting moving-pictures—Certain dervish centers have been evacuated and their valuables carried to the museum—Program of road-building inaugurated covering ten years, involving ninety million lire —Angora tribunal about to visit the city to try certain reactionaries—News of Riza Han being chosen King of Persia received by Persian embassy—Report that the Mosul frontier is being fortified—Claimed that England cannot pipe the petroleum to the coast without passing through Turkish territory.

German Missions

The Government of India having decided to remove the restrictions placed upon nationals of former enemy countries as such in regard to their entry into India, a deputation has been sent by the Leipzig Mission to South India to confer with the Church of Sweden Mission and the Tamil Lutheran Church regarding the future of their work. The Leipzig, Bielefeld, and Berlin Missions have been put on the list of "recognized" missionary societies for work in the British sphere of the Cameroons. The Government of Australia, which had formerly issued an order that such German missionaries as were working in New Guinea in August, 1921, should leave the Territory by June, 1928, has now decided to permit them to remain. This news has been received with great relief, especially by the boards concerned.

The Mexican President in a Protestant Church

Missionary Tidings (Free Methodist) says that recently President Calles, with his Cabinet and other officials, attended a service in a Protestant church, the occasion being the marriage of his son to the daughter of a Presbyterian preacher. The service included a sermon. The party accompanied the newly married people to the railroad station, where gospel songs were sung until the departure of the train.

Roman Catholic Contributions for Missions

It is not many years since the United States was a mission field for the Roman Catholic Church: it is now the chief contributor of funds for the support of missions in other countries. In 1924 it sent $1,837,003 to the Society for the Propagation of the Faith. Of this, $732,676 went to the General Fund of the Society, the remainder to a special fund. That to the General Fund was nearly $13,000 more than the combined contributions coming to it from Austria, Belgium, France, Germany, England, Ireland, Spain, Mexico, and Canada. The total receipts of the Society in 1924 were 40,653,803 lire (its reckoning being at the rate of 23½ lire to an American dollar), an increase of 25 per cent over the receipts of 1923.

Increased Sales of Books on Missions

The United Council for Missionary Education is an organization by which British missionary societies seek to increase the circulation of books dealing with the work in which they are engaged. Founded nearly twenty years ago, its early activities were restricted, so that in the first six years the total sales of books numbered less than 300,000. In the second six years—largely those of the World War—they rose to about 500,000, and in the last six years were in excess of the total of the preceding periods. Books are now being sold at the rate of 5,000 a week. At the recent annual meeting of the Council the Secretary said: "By putting away a farthing on every book sold, we have built up quite a respectable capital with which to finance our projected ventures."

Bibles in Russia

The Soviet Government in Russia has authorized the American Bible Society to have the Scriptures printed in the Government offices at Moscow and Leningrad. The Society will provide the ten to fifteen thousand dollars necessary for making new plates in which the spelling of the words will conform to the requirements of the Government. The Bibles will be circulated by the Soviet, without profit, to all religious groups in Russia.

Glimpses

A commission has been appointed by the Portuguese Government to decide on the necessary measures to be taken to ensure the rigid application in the colonies of the laws in regard to native labor. This action is the result of the recent investigations of enforced labor in Angola and Mozambique by Professor Ross of Wisconsin University, and of the efforts of the League of Nations based upon that report.

According to Dr. Samuel M. Zwemer, the Mohammedan press of South Africa boldly proclaims its policy as that of the supremacy of the colored race through Islamic brotherhood.

If arrangements were carried out as planned, a convention was held at Delhi, India, in January, presided over by a prominent Indian, at which a Prohibition League was formed for the suppression of alcoholic drinks and narcotic drugs.

The student body in the Agricultural School of Nanking University (Christian) now numbers two hundred; in addition, fifty-six are studying forestry. The Silk Association of America has appropriated $4,500 for the mulberry orchard of this school, in addition to $4,000 for general expenses.

ENTERTAINING THE VILLAGERS AND THE GUESTS

THE WAYWARD WAY OF AN INDIAN MAID

BY ISABEL B. ROSE

WE just had time for a hurried cup of tea in the early morning before the crowds began to arrive.

We were camping out in a Travelers' Bungalow at the back of beyond. The nearest village was about half a mile away and lay on the farther side of a miniature valley. We could see our visitors in ones and twos and threes emerge from the gray mud walls of the village, walk down the path to the well in the hollow, and climb up the nearer side and make straight for the bungalow. Their white clothes and red turbans made bright patches against the colorless background of barren land—lively patches, too, for they were all gesticulating emphatically. And as they came nearer we could see how determined their faces were. These were obviously men who were not to be trifled with, men who had come to see what was what and to act accordingly.

They squatted on our veranda, and I knew only too well that we were in for a whole day stunt—and a day to be lived literally in the public eye. Only one room in the bungalow had been available, and this had to act as sitting room, dining room, bedroom, boudoir, office, and reception room. It had two doors and two windows that provided excellent points of vantage from which our inquisitive visitors could view our every movement and all the queer stuff that the missionary sahib lugs round with him—clothes and bedding and stores and camp dishes, to say nothing of tools and spare wheels and other motor accessories that had to be stowed for safety in our one limited room.

The matter in hand was not the performance of a wedding ceremony, as we had expected it to be, but the question of "to be or not to be." The bride, Limbi, had been educated by us for years; but two years ago, without our knowledge or consent, she had been betrothed to a poor and ignorant country bumpkin of sixteen, named Keru. As a betrothal in India is almost as sacred as marriage, it seemed unwise to break it off, so we delayed the wedding until now. But all of a sudden the little bride-to-be changed her mind. She wanted to marry, she said, but she wanted a better match than Keru!

I secretly sympathized with her, for Keru lives in a room measuring five feet by eleven, along with his father and two uncles and two brothers and a sister; and the chief reason for pushing on the wedding was a desire on the part of the older members of the family to get a "woman about the house" (aged fourteen!) to do the cooking for the entire household. However, a promise is a promise, and Keru was no whit poorer and his house no whit smaller now than two years ago when the match was made.

Limbi and her foolish mother kept out of sight in their little house, a stone's throw away from the bungalow, of which the mother is the caretaker. The people on the veranda were all the bridegroom's friends and relatives. They were in very bad humor, for a broken betrothal is a disgrace to the whole

community. Not only so, but they had gone to huge expense and had made elaborate preparations!

A cloth bundle was dumped down before us and opened out to display two *saris*, a jacket, a pair of silver armlets—all for Limbi; two new *dhoters* for

Relatives of the Bridegroom

Keru; and ten silver rupees. The clothes were the minimum required for any respectable wedding and had cost twenty rupees (about $7). With the ten silver rupees in hard cash, this made an outlay of thirty rupees. But not a penny of this had been paid for. The bridegroom-elect had taken them "on tick" from a rich merchant, and in return had pledged himself for two years of overtime work. This goes one better than furnishing a house for one's bride on the installment-payment plan!

The atmosphere was tense, so we tried to relieve it by a little play-acting. I took up the silver armlets, showed them to Sahib, bared my unadorned upper arm, and reproached him with not having given *me* any silver armlets on *my* wedding day. I sulked and pouted and threatened to bake him no more bread till he played up. (This is the Indian woman's one weapon for getting what she wants out of her husband.)

Sahib pretended to be much perturbed and repentant, and the crowd went into fits, for nothing amuses them more than when the white sahib and mudumsahib "act Indian."

Then we sat and gossiped with them and asked after the numerous additions to their families. You cannot blame us for losing count of the young hopefuls when some of the parents themselves lose count. I have often seen an Indian woman, when I had asked her the number of her children, begin and tick them off on her fingers, corrected frequently by her better half or by her neighbors standing by. Then our friends plied us with questions, for all of them have relatives in Sholapur—sons or sons-in-law, who have gone to work in the cotton mills. And many of them have children in our boarding schools.

Ratan's grandmother beams when I tell her he has been promoted to our new Middle School and has got a new coat and cap as baksheesh (the first he has ever possessed in his twelve years of life).

Solomon's father, appropriately named David, tries to hide his pride when I tell him how well his boy is doing and what a talent he has for drawing.

Yeshwant's father smiles when he hears that Yeshwant is now as tall as the sahib.

But now the pastor arrives and the real business of the day begins. It is clear that the betrothal had been a *pucca* one, that is, real and binding. Everybody is agreed on that score. Now, why has Limbi changed her mind? The pastor and an elderly elder and the missionary-sahib are deputed to go and interview her and her mother. They do so for an hour without result. Then I am called for, and spend a fruitless hour alone with her, trying to get to the bottom of her fathomless mind. Limbi is a pretty and rather pert little chit, with the blackest skin and the whitest teeth imaginable. But today there was no gleam of ivory. She was sulking, and her black lips were clamped together like the two halves of an ebony oyster shell. The one and only word she would utter was "nukko."

Now, "nukko" is the most provoking negative I have so far discovered in any language. In polite conversation it may mean "No, thank you," or "I would rather not," or "Please don't." But it also has various shades of emphasis such as, "Nothing doing," "I shall *not*," "Not on your life," and other degrees of refusal which in our complicated Eng-

The Village School Teacher and Family

lish language need so many words to express. So the conversation was decidedly one-sided.

"Will you marry Keru?"

"Nukko."

"Why don't you want to marry him?"

"Nukko."

"Then you must go back to school with us tomorrow."

"Nukko."

"Then we'll send you away somewhere else."

"Nukko."

It was a deadlock. And meanwhile the visitors on the other side of the veranda were getting impatient; so I gave Limbi an ultimatum that she must either marry Keru now or come back with us to school the next day, and I hurried off without having time to hear another "nukko."

The bridegroom's party was furious. They denounced Limbi, denounced her mother, vowed they'd go to law about it. We made what we thought a very fair offer. We asked them to wait three months and see what Limbi's attitude would be then. If she still refused to marry Keru, we promised to buy all the wedding garments and ornaments. But they would not hear of it. It was to be now or never. If Limbi refused to play up now, at once, they would go right off and marry Keru to a Hindu girl, and in Hindu style.

THE BRIDE-ELECT SAYS "NUKKO"

There was nothing for it but to let them get their steam off. Their pride was hurt, and pride is a precious possession of the downtrodden out-caste. The bridegroom's aunt let herself go and burst into tears, and shrieked with rage and impotence as she snatched up the bundle of wedding clothes with a flourish of finality. They finally went off entirely disgruntled, and without even saying "Salaam" to us, for they thought we should have put pressure on Limbi and simply have married her off, whether or no.

We asked the pastor and a husky elder to come early the next morning and help us to get Limbi into the car —by force if necessary, as it would have been criminal, in the circumstances, to leave her unprotected as she was. It was now two o'clock, so we sat down to what should have been our eleven o'clock breakfast. We invited the pastor, the teacher and his wife and children, and the husky elder. Accommodation and dishes alike were limited. The string bed and a tin trunk and the stone floor were all utilized for sitting on. Then the men folks did business matters —sahib taking numerous notes about numerous things to be done—repairs and supplies to be looked

TROUBLE EXPECTED

Seated at the left, the pastor; standing, at the right, the "husky elder." They were to help take away the recalcitrant bride to school. They signed the marriage register instead!

after, such-and-such letters to be written to such-and-such officials, and so on.

A respite would have been very welcome to me, but the teacher's wife and I had to have a chat. She is a brave woman. She and her husband are well educated and are used to town life, with its civilization and comfort. Yet they are willing, at a very small salary, to bury themselves in an ignorant and unlovely village, miles from any medical help or from Indians of their grade. They teach a school for children of a dozen different castes, and they are the friends and advisers of every one—high caste and low caste alike. I think they are absolutely heroic, and I was just glad to have the wife pour out all her trials and troubles.

This lasted till about 5.30, and just as they were about to start for their home, three miles away, the pastor decided he would go and see Limbi, and remind her she was to leave with us in the morning.

Five minutes later sahib rushes in with the most excited face. "Guess," says he, "just guess what's happened."

I think of snakes and scorpions and other "excitements" that we have experienced in that very bungalow. "Tell me, quick," I cry. "What on earth has happened?"

"Limbi wants to marry Keru tomorrow!"

I simply would not believe it. But so it was. Limbi and her mother were standing round the corner, all smiles. I didn't ask what had happened or why, though I felt like giving her a good shaking; and I thanked my stars, as I frequently do, that Fate has not cast my lot among Indian girls and women of Limbi's mentality.

We sent a special messenger post haste to the bridegroom's village and fixed the wedding for the next morning at eight o'clock.

And the next morning the same crowd came back, strolling down into the valley and up towards our bungalow again. But what a transformation! Every one smiling, every one jolly and joking. The happy(?) little couple were tied up on the veranda—literally tied up, for a corner of Limbi's *sari* was knotted to a corner of Keru's scarf, and as they shook hands after the ceremony, she had to follow Keru meekly round, willy-nilly. But she didn't mind now. There were no more sulks, not a single "nukko"! She was smiling and complacent, and very conscious of the new silver armlets just visible above her elbows, and of the string of black beads tied round her neck—the Indian equivalent of a wedding ring.

And the two witnesses who signed the marriage certificate were the Indian pastor and the husky elder whom we had expected, at just about that hour of the day, to be lifting a struggling Limbi into our perky little Ford, *en route* for Sholapur and school!

But such is life in India, and such is the wayward way of an Indian maid.

"The eternal feminine," you say? Maybe.

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of January, 1926				For Calendar Year February 1, 1925 to January 31, 1926			
	1926	1925	Increase	Decrease	1926	1925	Increase	Decrease
A. B.	$204,340.00	$215,131.00		$10,791.00	$779,155.00	$734,022.00	$45,133.00	
W. B. M.	46,557.00	43,097.00	$3,460.00		282,963.00	279,999.00	2,964.00	
W. B. M. I.	21,791.00	21,273.00	518.00		21,791.00	21,273.00	518.00	
W. B. M. P.	8,220.00	5,273.00	2,947.00		34,851.00	32,912.00	1,939.00	
C. E. S.	41,091.00	40,141.00	950.00		118,910.00	118,312.00	598.00	
C. B. Society	56,162.00	63,566.00		7,404.00	174,306.00	185,128.00		$10,822.00
C. H. M. S.	63,832.00	58,262.00	5,570.00		205,551.00	204,603.00	948.00	
A. M. A.	101,242.00	108,712.00		7,470.00	313,938.00	331,054.00		17,116.00
C. S. S. E. S.	18,267.00	17,754.00	513.00		63,174.00	67,483.00		4,309.00
C. B. M. R.	22,275.00	27,017.00		4,642.00	86,451.00	89,877.00		3,426.00
Annuity Fund	7,780.00	9,412.00		1,632.00	25,442.00	24,907.00	535.00	
Foundation								
Totals	$591,657.00	$609,638.00	$13,958.00	$31,939.00	$2,106,532.00	$2,069,570.00	$52,635.00	$35,673.00

NOTE: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

THE CHRIST OF THE INDIAN ROAD[1]

QUOTING J. H. OLDHAM

This review of one of the best books of the year, written by the greatest British authority on things missionary in England, appeared in the January number of "The International Review of Missions." We quote it in full.

Incidentally, we take this way of calling the attention of our readers to the best missionary publication in existence, from the point of view of the student of missions. The "Review" sells for $2.50 (four numbers) at 25 Madison Avenue, N. Y.

THIS little book is of outstanding importance in the missionary literature of recent years; not in virtue of any special literary skill or profound study that have gone to its making, but because of the remarkable living experiences which it records. No one who wants reassurance regarding the power of the Christian Gospel in the twentieth century, or who is interested in the question how the Gospel can be preached effectively in the world of today, can afford to miss it.

Dr. Jones has found a wide-open door for direct evangelistic work among the educated classes in India. The story which he tells of the readiness of these classes to hear about Christ is very striking, and what is said about the conditions on which that interest may be won and held deserves the most careful attention.

The author was prepared for the work in which he has been so largely used by two memorable personal experiences. The first was the instantaneous restoration of broken health and the communication of new life for body, mind, and spirit. The second was complete emancipation from a disposition to keep the mind closed against truth from any quarter. To quote his own words: "If Jesus could not stand the shock of the criticism of the facts discovered anywhere, if he was not reality, the sooner I found it out the better." But having made the adventure, he found that Christ "not only stood, but shone as never before."

The Gospel which has found so wide a hearing in India is in the fullest sense Christocentric. When Dr. Jones went to India he began by trying to hold a long line from Genesis to Revelation, and on to Western civilization and the Western Church. He has now come to take his stand at only one point, and that is Christ. He does not regard the Old Testament or the Church or Western civilization as of slight importance; he makes it clear that he believes in all of them. But he is determined, like St. Paul, to know nothing but Jesus Christ and him crucified. He has found his task in consequence greatly simplified.

If Christ is to win the heart of India today, he must be disassociated, the author maintains, from Western civilization, and in a sense even from the Christian Church. Indians are today filled with a passionate desire to develop their own life, and are in revolt against the political and cultural domination of the West. The remarkable movement towards Christ, which is described so vividly in the book, has become possible because Indians have learned, largely through the influence of Mahatma Gandhi, to disassociate him from Western civilization. The Christian Church and missionaries, on the other hand, seem to them much more closely identified with that civilization. Dr. Jones is a whole-hearted believer in the Christian Church, but he sees that the task of winning Indians to join the church cannot be separated from the complementary task of making the church something that Indians can join without feeling that they thereby cease to be Indians. "Every one who becomes a Christian," said a nationalist leader, "is lost to our national cause."

The writer is entirely against any compromise in regard to the essentials of Christianity. He does not favor indirect approaches to the central subject of Christian preaching. He never conceals in the announcement of his own addresses that Christ is the supreme and only theme. In the refusal to compromise he has the support of Mahatma Gandhi, who gave it as his advice that, if Christianity was to succeed in India, nothing must be done to adulterate it or tone it down. Neither Gandhi nor Dr. Jones has any interest in inoculating the world with a mild form of Christianity, so that it becomes largely immune against the real thing.

The results of these convictions and of evangelism based on them are apparent in the pages of this book. From the leading and most influential classes in the cities throughout India large audiences are attracted to hear Christ preached. Prominent Hindu and Mohammedan gentlemen are glad to preside over meetings, and even in case of necessity to undertake the task of interpretation, although the Christian preaching is of the straightest. Dr. Jones received an invitation to visit a noted center of Hindu culture and propaganda. "What," he asked in surprise, "do you wish me to speak about?" "If you don't mind," was the answer, "we would like you to speak about Christ"; and another of the deputation added, "We would like you to speak specially about the Cross." At the close of a series of meetings sometimes as many as thirty or forty—on one occasion it is stated the number was as high as a hundred and fifty—are ready to make public profession of their readiness to acknowledge Jesus as the Lord and Saviour of their lives.

The book is a striking evidence of the central place of direct evangelism in the missionary enterprise. The missionary societies would do well to see to it that the volume is made widely known. It will bring encouragement and inspiration to many.

[1] *The Christ of the Indian Road.* By E. Stanley Jones. Abingdon Press New York, 1925. Price, $1.00.

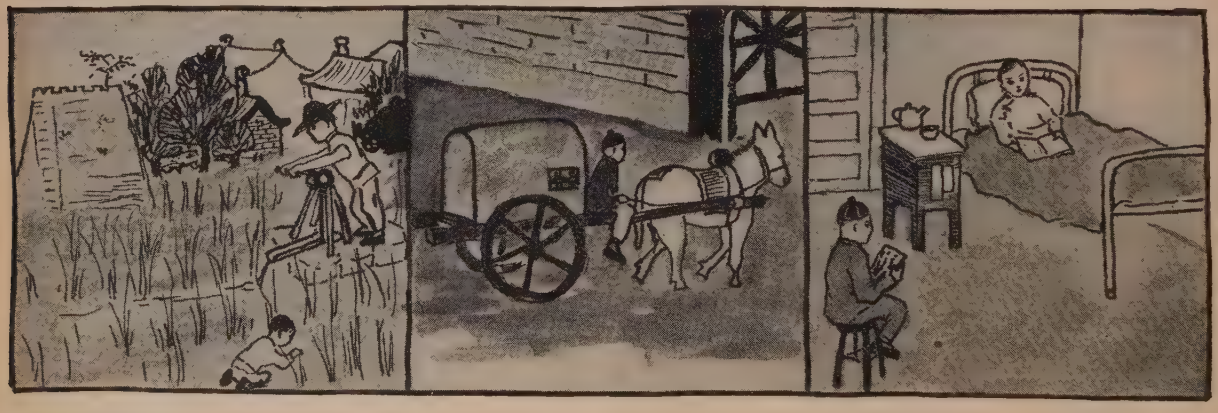
TREE OF PEACE IS TRANSPLANTED

By GERTRUDE E. KELLOGG (I.)
In charge of Nurses' Training Department, Fenchow, Shansi, China

Every day the sun shone hotter. The Kaffir corn grew smaller and shrivelled, for water there was none. The few clouds that came in the evening were always pink, and never gray with rain. The father, called Tree of Peace, was afraid of the threatening famine, but the mother encouraged him, because her baby, Third Son, was only two years old and she did not like to start out on a long, long tramp to another province.

Finally the mother said, "We will leave Shantung and look for happier days in the West. We will go to Shansi." From a bamboo pole the family iron kettle was hung at one end and little Third Son, wrapped in the family quilt, at the other. Then Tree of Peace hoisted the pole to his shoulder, the mother shared the bundle of dry biscuits and beans, and they were off, leaving the mud hut for a poorer neighbor to occupy.

After four days their food was gone, so Tree of Peace found work with a farmer. The mother, with Third Son, stayed in a deserted Temple. At night they heard stealthy wolves prowling about for a bite of pig or dog. The mother found that she could move one of the big, wooden idols a little at a time. So she managed to shove it in front of the door, and it guarded them from the hungry wolves.



It was a pleasant village on an ancient military road, where three months later they found a home. They were all glad to be in Shansi, and soon Third Son was big enough to pull weeds in the wheat field. He liked to climb the watchtower and look far away to the next tower. They told him the towers had been built nearly a thousand years before, and that at night there would be signal fires flaring in the darkness. When Third Son was old enough to go to school, he was still so small that the mother kept him at home. She could not read, nor could Tree of Peace.

Third Son became thinner and thinner. He said his stomach hurt, so Tree of Peace called a Chinese doctor. The doctor brought his needle case, and after warming a proper needle in his mouth, stuck it into the little lad several times, thinking it would break up the cold of his abdomen. The lad became weak and skinny. One day a neighbor told them he had just seen a man and his son at the inn. They were just on their way home from the Harwood Hospital in Fenchow, where their lives had been saved.

Now, Third Son is fast recovering from a serious bladder-stone operation. His case seemed hopeless at first, but since Dr. Curran and Dr. Yen have operated, he is coming back to life. Tree of Peace is the happiest and most grateful father on the third floor of the Harwood Hospital. Never before has he had time or inclination to read, but now he is learning to read to his lad, "Come unto me all ye that labor and are heavy laden and I will give you rest."

AN APPEAL TO MARSHAL FENG

By EMMA D. SMITH

As in the case of the late Dr. Chauncey Goodrich, we are giving here the last message to be received from Mrs. Arthur H. Smith of North China. This letter (written last summer) to the Marshal seems so characteristic that it will prove of special interest to those who wish to catch the spirit of this tireless worker for souls who has just entered into her rest.

We do not understand that Mrs. Smith ever received an answer to her letter. Perhaps the Marshal was too busy with his preparations for the war that followed.

WE constantly from fervent hearts pray for you and your "People's Army." We take to heart the great difficulties that confront you. We have just read the address delivered by you to your officers, on the need of going to war. I am going to fast and pray about this tomorrow. The bitterness through which T'ung Hsien passed and the abuses heaped upon her people in the few months of last year's war were simply unendurable to us (who only looked on). We thanked God earnestly that you came back and entered Peking (peacefully). But although the fighting stopped, the two months during which the wild barbarian Shensi troops were encamped here were a terror. They extorted $50,000 from Ching Chow, and the poor folks have not caught up yet. Though they did not burn and kill and loot, they exacted animals, carts, coal, grain, bed quilts, and clothing, at their own sweet will. Corn meal is now 20 coppers a catty; it used to be 7 coppers. There is a little hope of its coming down. The poor pinched people feel as if there was no sun, no moon, no stars. I cannot bear to think of the suffering a big war could bring. If in this little corner of China when there was little fighting, women were so terrorized they must fly from their homes at nightfall, and we had so much grief and loss, who can imagine the unutterable woe which a big war would bring to the whole country in killed and wounded, and in impoverished millions?

I beg of you, the faithful disciple of Jesus Christ, to hang these Scriptures that I send you in your dining room, and let God talk through them to his son three times a day.

It is not that Mr. Smith and I do not realize that China is bearing great and grievous wrongs. Twenty-five years ago, in an English book, "China in Convulsion," printed in America, Mr. Smith put on record a lot of these wrongs. The Bible says, "Avenge not yourselves but give place unto the wrath of God, for it is written, vengeance belongeth unto ME; I will recompense, saith the Lord." When we take our hands off and do not try to avenge our own wrongs, then God bares His mighty arm.

We once learned from Mr. Goforth (a Canadian evangelist) that you, long years ago, just after you were converted, thought it your duty to fight a duel to avenge the wrongs threatening your good sister-in-law. First, you went to your Bible Class, where Pastor Liu Fang explained this very verse. How obedient you were when you understood! (Instead of going to the rendezvous with a loaded pistol, he sent his brother money to start a business with.—*Ed.*) I imagine that you have never repented that you left the avenging to God, since it brought blessing to brother and sister-in-law; and you, too, then, and ever since.

Governor Feng, will you allow all your officers to see the Scriptures that I send? Also are you willing to set a day when all the tens of thousands of your fine troops shall spend both morning and afternoon praying for a solution of the country's troubles?

MRS. SMITH'S TEXTS

The following Scripture texts were sent to Marshal Feng by Mrs. Smith, along with her letter. They were written on a scarlet satin banner. Compare these texts with the Marshal's, given in our February number.

1. "Avenge not yourselves but rather give place unto the wrath of God, for it is written, Vengeance belongeth to ME, I will recompense, saith the Lord." *Romans 12 : 19, 21.*
2. "On earth peace, good will to men." *Luke 2 : 14.*
3. "Put up thy sword into the sheath." *John 18 : 11.*
4. "Blessed are the peacemakers, for they shall be called the children of God." *Matthew 5 : 9.*
5. "The Lord is our refuge and strength, a very present help in trouble." *Psalm 46 : 1.*
6. "And Jehovah saw it, and it displeased him that there was no justice; and he wondered that there was no intercession." *Isaiah 39 : 16.*
7. "Ask and ye shall receive." *Matthew 7 : 7.*
8. "Ye receive not because ye ask not." *James 4 : 2.*
9. "Only let him ask in faith, nothing doubting." *James 1 : 6.*
10. "All things are possible to him that believeth." *Mark 9 : 23.*
11. "Is anything too hard for the Lord?" *Genesis 16 : 18.*
12. "Is the Lord's arm shortened that it cannot save?" *Isaiah 50 : 2.*
13. "Is the Spirit of Jehovah straitened?" *Micah 2 : 7.*
14. "The Lord will help me; I shall not be confounded." *Isaiah 50 : 7.*

A DURBAN DREAM

By JAMES DEXTER TAYLOR

Dr. Taylor will soon be on his way home for a furlough. In his addresses here he will doubtless lay before his hearers opportunities like this which challenge the Christian leader in Africa. When will the Board be able to respond to such appeals?

FIRST EXHIBIT: Here is the corner, right here, just a block off the tram line, at a point where roads converge from every corner of the town; far enough from the actual commercial center to avoid offence to the susceptibilities of the "European," but nevertheless not tucked away in a corner. This is the lot the Municipality of Durban has given us for the site of the Bantu Men's Social Center. To see on it a splendid building like that in Johannesburg, equipped for all-round service to the town natives, is the ruling ambition of my life at the present moment.

Second Exhibit: Three cheques for $2,500 each from three of Durban's leading merchants—one a "sugar king," one the head of a great timber firm, and the other a great wholesale merchant. These all obtained in one afternoon are a splendid testimony to Durban's recognition of its duty to the native workers within its boundaries. If by some system of exchange we could convert those $7,500 into an equal number of pounds sterling, we would start building next week.

THE PRESENT EQUIPMENT

Less than a mile away is the biggest of Durban's three municipal barracks—2,500 men living in a great barrack compound. A small recreation hall of wood and iron, already being encroached upon at night for dormitory purposes, contains our temporary provision for giving these men some wholesome entertainment. Come in any evening and see the crowd swarming around the shuffle-boards, some playing ping pong, though they make a poor go of keeping the score. At the draught boards you may meet your match, for some of these youngsters play a dashing game, that looks as though the moves must be made to order, and they will have you beaten before you can say the equivalent of "Jack Robinson" in Zulu.

Come along on Thursday night and see the whole population of the barracks (when the weather permits of an outdoor show) living the wonderful life of the screen, lifted out of the narrowness and sordidness of their lives, above the slights and the insults, and, by virtue of a lamp as wonderful as Aladdin's, transported by a magic screen instead of a carpet, to the ends of the earth. But there is no secretary in charge! The games may be used for gambling instead of for innocent amusement. There is no chance for the friendly word with the gift of pleasure. There is no chance for gymnasium games such as the native soul delights in.

THE AGITATOR ABROAD

Sunday afternoon! Here, almost on the site that awaits our building, is a crowd of natives surrounding a native agitator. He is preaching rabid anti-white doctrine. "Cut loose from the white man and all his ways! Come out from the churches under white missionary control! They teach you to pray so that the white man may steal your land while your eyes are shut. Strike against your white employers; they are exploiting you for their own ends. You will never get a square deal from the Government till you show your strength." The house boys and store boys and the day laborers listen and only half understand. They kindle to the racial passion, but are too confused and too simple—yet—to reach the stage of mob response. The white man's doctrine of free speech keeps the police away; and the seed sowing for a sad harvest goes merrily on.

EXPERT GAMBLERS

Let's make a round of vacant corner lots in the parts of the town most frequented by natives. On most of them we shall find booths run by colored men or low-class whites, with every conceivable kind of gambling device that can incorporate sufficient element of skill to dodge the law. Native experts in the three-card trick are becoming a common sight in towns and suburbs. An occasional fine of £1 or £2 is no deterrent, as they can clean up £4 or £5 a day.

A few months ago a dozen or more dance halls of the worst type were closed in the suburbs of Durban, and the so-called labor organization whose agitators are referred to above is trying to open another. Play is an instinct that will not be forbidden, and the hunt and the heathen dance are largely a thing of the past; and in any case they are not of the city.

Help us to compete with the devil and to make the play instinct a door to the Kingdom of Heaven for some of these native young men.

PYE'S VIEW OF OUR MISSION

The following are some suggestions that the late Dr. Watts O. Pye was in the habit of giving himself, as well as his Chinese colleagues, as occasion demanded. They could well apply to us all at home or abroad. They make a fitting summary of this pioneer's spiritual teaching. We are indebted for them to Mrs. Lydia Lord Davis of Oberlin, a lifelong friend of Dr. Pye's.

A Y. M. C. A. secretary recently said at a meeting in Shansi's capital that Fenchow had the "largest and most able group of Chinese leaders of any mission in China." Mr. Reynolds, Dr. Pye's colleague, comments upon this statement: "Mr. Pye's greatness and statesmanship are clearly evidenced in this. From his first days in Fenchow he has sought out and trained leaders. An ever-increasing stream of young men and women have been going up through our schools and on to college and university, either here on in America. Teachers, doctors, nurses, executives, pastors, are now busy in the work. In the schools others are coming on to take their share in this great program.

THE problem of mission work in these fields is, in the last analysis, a problem of men. Given a sufficient number of preachers of the right stamp, and the highest interests of the country will be secured. The minister who will attract and hold these people must commend himself to them as a man and a Christian. He must be a man who regularly, as he breakfasts on bread, is "cheered with thoughts of Christ, the living Bread." The man who preaches out of a cold heart will kindle no fires. His own must be fanned and kept alive by the glowing flame of the love of God. The man who tries to describe the goodness of God, of which he himself has neither seen nor heard, will neither convince nor persuade. And the men who work in this region must, too, be men who cannot be downed by difficulties.

We must have men for this work who can give themselves unstintingly and with deep sympathy. Some people pass through life and feel its throbbing life but little. Others live, move, and work at strong pressure, but the strong tide of life costs them much. It does cost something to feel the world's sorrow, to help the world's need, and to give a full heart to the world's sadness. Jesus said, "Somebody hath touched me, for I perceive that virtue hath gone out of me."

THE TASK OF THE MISSIONARY

The task of the missionary, then, is to develop leadership, enrich and deepen its life, guide and suggest in careful, tactful ways as they enter upon their work.

Jesus did not make his main task the preaching to the crowds around him, nor did he make even the rank and file of believers his main task. He rather centered his efforts on twelve men whom he selected "that they might be with him." He sought to build his life and character into them, so that they might through their own rich, full personality truly represent him, and so that he could entrust to them his cause when he laid it down. So today a wise missionary is one who multiplies the *doers*.—That is a principle worth remembering.

By the personal touch of his life, by summer conferences and retreats, the missionary should help the leaders grow and deepen and mellow. It was Jesus' way, and I am sure the more we can give to our men in these personal ways, the more they in turn will be able to give. One of the most helpful things in my own work has been that of a pastoral letter which I have sent to the men once or twice a month, and which brings much help, inspiration, courage, and comfort to them in their lonely, isolated stations, and does much to bind the hearts of all together.

THE TASK OF THE PREACHERS

I think it is extremely important that we help both preacher and church members to live and work in the spirit of expectancy. Our great task is to eradicate the skeptic attitude and the expecting of small results from our labors. When Jesus went to Capernaum, it was said that he could perform no mighty works there because the people of that region had so little faith; and I think what a preacher and his church membership can accomplish is determined in no small measure by the amount of faith and expectancy of great results which they may have. We must have an expectancy similar to that of the early Christians. We must learn to move with a sense of something immense impending, of a profound change to take place. "It is only in the atmosphere of expectancy that we can work the alchemy of faith." It is impossible for any one to overrate the importance of this psychic background. It is not enough that one of two men outline a plan of work and have a vision of what might be accomplished. It is important that every one connected with the little group of leaders in a given church shall have the common spirit of expectancy and genuine faith that God is willing and waiting to give the large results, if only they can put themselves in touch with him.

The great need of the Church is for leaders, spiritual engineers; as I have said above—"great captains of spiritual industry," who can handle men wisely and effectually. The art of arts is the man-

agement of souls. The secret of the whole Church enterprise lies in the one word "training." I constantly tell our people that the church which receives but one person during the entire year of 365 days, and fails to train him, has received too many people. But if they are trained thoroughly, a thousand are not too many.

THE SECRET OF SUCCESS

The great secret of future success lies in our ability to help our men really to get a vision of what we are trying to accomplish. The view that the Apostles had of God's great process so thrilled and conquered them, that accomplishment became more nearly commensurate with purpose than ever before. The breadth and depth of adventure for God were unfolded before their eyes; and once the position our men hold as leaders is filled to the brim with vision, it has in their eyes dignity, permanence, and effectiveness. We must help them to catch both the vision and the spirit of expectation that God will accomplish great things through them. The man who most nearly approaches success is he whose spirit is not broken under pressure, whose faith is not quenched by clouds, whose purpose from first to last is not deflected by either threat or allurement. High aspiration always and everywhere leads into the thick of trouble; but part of the test of vocation is that, having seen and pondered over the cost, we are prepared to pay it. The spirit of sacrifice, which is absolutely necessary to the life of any man who undertakes this work, is something which colors and gives a deeper, more tender touch to all his service. They know that "if any man is to come after Me, he must deny himself and take up his cross and follow Me; for whosoever would save his life shall lose it, and whosoever will lose his life for My sake, shall find it."—"If so be that we suffer with Him, that we may also be glorified with Him."

Photo by Percy Watson

THE PATH TO PEACE AT YUTAOHO

Dr. Pye walked this path several times a day to the summer conferences with his Chinese associates

DR. PYE AND THE SUMMER CONFERENCE

ONE of the greatest, if not the greatest thing Dr. Pye did as a missionary, was to have his summer conference for teachers and preachers. All were required to come into this for two or three weeks. He sent students to take the place of the preachers, while the latter were absent from their fields. For his conference he used the best speakers he could get from all over China.

The conference was held at Yutaoho, about eight miles from Fenchow, in a mountain valley where flowed a small mountain stream that could become a torrent during a hard rain.

Here is a picture taken by Dr. Percy Watson, showing the path over which Dr. Pye used to go back and forth from his cottage to the conference ground, about a six or seven minute walk. It is just outside the Watson mill gate and leads down to the James Tuberculosis and Convalescent Sanitarium, next to the conference grounds.

TEN YEARS IN THE MADURA MISSION

By LLOYD LORBEER

TEN years ago we landed in India—ten busy, changing, happy years! At that time India was loyally supporting Britain in the Great War. Her soldiers were advancing with the Empire's flag in Mesopotamia and Palestine. Mahatma Gandhi was leading an Indian Red Cross corps in the battlefields of France.

Gandhi has lost his political leadership for several reasons. "He makes a fetish of the spinning-wheel," says Tagore. "He interferes with our customs," says the orthodox Hindu, who is especially fearful of Gandhi's anti-untouchability campaign. "But we believe in retaliation," say a great majority of the seventy million Mohammedans. "His negative program is getting us nowhere," say the politicians.

But Gandhi rules the hearts, if not the minds, of the true lovers of India. Millions applaud such an incident as this: Entering a large hall to address a meeting, he found a group of so-called untouchables roped off in an enclosure at one side. "Answer sincerely. How many of you are willing to let these persecuted brothers of ours mingle freely in the assembly?" The negative vote was slightly larger. "Then I move my platform to their corner and address you from their midst." The next meeting, the orthodox who refused to mingle with the "untouchables" had to go to the enclosure at one side. Thus does Gandhi help to teach that the unbrotherly shut themselves out of heaven.

The Swarajist is now the dominant party. It has refused executive responsibility and obstructed all legislation not in line with immediate home rule. Only recently has an influential faction come out strongly for "responsible coöperation," including the acceptance of ministerships. This seems to mark the changing political attitude toward the recent Reforms. It looks well for India's choosing the path of evolution rather than revolution.

Photo from Keystone Co.

MAHATMA GANDHI

In these past ten years the Christian Community of the Madura Mission area has increased from 24,800 to 28,100, a gain which is one per cent higher than the All-India figure. Pupils have increased from 13,000 to 16,081 in our 286 schools, not to mention the Union schools. In these ten years Pasumalai has added a fine Trade School to its Theological Seminary, High School, and Teachers' Training School. Here forty workmen and sixty apprentices make our furniture, do our printing, bind our books, and run the dynamos and engines which light our buildings and pump our water, all under the guidance of Mr. Dickson, whose training as an engineer was not lost, but multiplied by his conversion and dedication to the people of Jaffna, Ceylon, and now to the people of South India.

Four things impressed me at the biennial Assembly of the South India Church, which I attended as a delegate.

First, Leadership has passed into the hands of Indians. The retiring and in-coming presidents, the secretary, two-thirds of the Executive Committee, and three-fourths of the delegates were Indians.

Secondly, this is an "Inclusive Church." All lovers of the Lord were invited to the communion service.

Thirdly, this is a Christ-centered church. There were no doctrinal disputes, but a daily seeking of the mind of Christ.

Fourthly, we are a growing, evangelizing church. Most of our nine Councils have their own Home Missionary societies.

Our community has grown by ten thousand since the Assembly meeting two years ago.

Drawn by Harriet Wyman Wilder

HERE WE ARE, IN MADURA!

INDIA'S DEBT TO THE MISSIONARY

By G. K. DEVADHAR

This is a portion of an address given by a prominent Hindu, November 13, at the dedication of the Brewer Hospital at Wai, India. Mr. Devadhar is the Vice-President of the Servants of India Society, an Indian philanthropic society doing a significant work. This address was given first in English, then in Marathi.

I AM an old friend and admirer of the Christian missions and their devoted band of strenuous workers, and I owe not a little of my education, culture, and, I would even say, inspiration to them. I feel ever grateful to them for all they have done for me and my countrymen, and it is always a matter of great delight to me to be associated with their excellent work, and to mark my sympathy with and admiration for it. I therefore welcome this opportunity to express my sincere feeling of gratitude to the worshipers of Christ in this country, whose influence on its life through his genuine followers has not been negligible, and whose service to its people has been no mean factor in the economy of our national advance and well-being. I feel it a great honor to be allowed to associate myself with this most beneficent work. It gives me a further opportunity to tell my countrymen how deeply indebted we ought to feel to our Christian friends and the missionaries for the real work of great charity they are doing in our country, irrespective of caste, creed, and social status. Here is an example which deserves to be imitated widely by our educated and patriotic men and women, who feel fired by the desire of serving the masses of their countrymen.

European countries have sent to Eastern lands, such as India, China, and Japan, thousands of highly educated men and women to serve humanity, and thus to serve their Master, Christ; and though their religious zeal stands prominently at the back of this colossal service, their real motive is love of and service to humanity, which is the cornerstone of Christianity and which glorifies their Master. I believe over 4,000 men and women of European extraction are serving in this great land of ours as missionaries, giving their best to our country with a rare spirit of devotion and sacrifice. They have trained, for the furtherance of their work, several thousands of men and women, who, I am glad to notice, are now playing an important part in the ministration of the Christian churches in this land, and who have come to recognize their own responsibility and freedom in this matter.

The main directions in which India is being served by them in building up its moral and spiritual strength, and also its physical capacity, are in the fields of education (including medical education) and medical relief and broad-based social service. I have had special opportunity of studying the work of these friends all over India pretty closely and minutely, and I have nothing but praise and admiration for all that is being done by them, with the help of our own countrymen, who distinctly are actuated by the thought of service for humanity. In India the vast number of educational institutions, such as schools and colleges for boys and girls and industrial and technical institutions, owe not only their existence to them, but also the very inception of the inspiration they receive from their Master; and thus they have contributed extensively to the building up of the great educational edifice which will be a standing monument to the greatness and the glory of Christ, who has been one of the greatest teachers and helpers of mankind. Their services to the country through the channel of medical relief have been equally conspicuous. We are familiar in this part of the country with the names of Dr. Wanless of Miraj, Dr. Beals of Wai, and Dr. Goheen of Vengurla, just to mention a few among the host of those whose services are equally distinguished and meritorious. There are at present in India over 300 missionary surgeons and physicians, both men and women, who are doing most excellent work for India's good, and who are assisted in their art of healing by many scores of trained nurses and midwives.

The Christian missionaries have set us a glowing example of sacrifice, devotion, true charity, and broad-minded catholicity, and I am sure that now that we have in our midst organizations like the Servants of India Society and the Poona Seva Sadan Society, with definite programs of national service by training national missionaries, let us hope such bodies will multiply and a vast amount of self-sacrificing, patriotic service will result therefrom. But the people have a very large amount of work to do in this matter. First, the clouds of ignorance and prejudice against modern medicine and treatment must be dispelled, and people must be told all about the laws of health, hygiene, and sanitation; and so long as the sinews of war are to be supplied by the people to strengthen the basis of service of those who have undertaken to work in this field by making necessary sacrifice, people must learn to make regular contributions to such work, and thus help in the rearing up of a vast and all-pervading system of medical relief, both of the preventive and creative character. To achieve this, a great and good beginning will have to be made by systematic education in health propaganda, with the help of Government, of missionaries, public bodies, private agencies—all working together to achieve the common goal, to make humanity healthy, happy and God-fearing. This is a noble aim, worthy of the sacrifice of each citizen of India.

IN HER ELEMENT

Carolyn Sewall, C. M. (Children's Missionary), has spent much time in traveling in her field in the last few months, and as a result sends us along these three pictures. It will be evident that not only is she the children's missionary, sent out by the children of America in the territory of the Woman's Board of Missions, and supported by them, but also that she just naturally draws to herself the children of China. The group is taken in a little village to which she went on her travels, accompanied by her little Bible-woman, Miss Hu, whom she reports to be a treasure. Says Carolyn, "I did not especially send the children home each to find a baby. They come that way in China."

The picture to the right was taken while Miss Sewall was visiting in the home of General Feng, whose baby she is holding in her lap.

She reports that she spent glorious vacation days with two little Chinese children and their devoted aunt, her friend, Miss Sun. To quote once more: "Our room was a big, old gate-house, the entrance to beautiful temple grounds in the western hills. The children had great times climbing on the stone lions that guard the entrance, and picking up stones in the river bed. They had never been in such beautiful open country before. Miss Sun and I sat, with our reading, writing, or knitting, under the wonderful old trees in the temple grounds, or out on the river bank, where we could look across to the long stretch of mountains." It is evident from the picture that the youngster who sits in the gate enjoys his American friend.

Above: Miss Sewall, C. M., Entertains.

At right: Miss Sewall, with General Feng's baby daughter and her doll.

Below: They all bring babies when they come to meet the children's missionary.

SO OUR MISSIONARIES WRITE

Photo by Mary McCance

THE DEPUTATION MEETS A WEDDING PROCESSION

Left to right: Dr. Potter, Dr. Strong, Miss Welcher (with camera), members of the Board's Deputation to the missions in India. Mrs. W. H. McCance, of Satara, writes: "When we set out one morning to inspect schools, we ran into this wedding party. . . . I wish the colors might show. The elephant's head was painted pink and his trunk was stenciled in silver and gold. His trappings were silver and gay cloth-of-gold. Behind the elephant were several bands, each playing their own choice of time or rhythm."

MISS WELCHER OF THE INDIA DEPUTATION GIVES US A GLIMPSE OR TWO

"We've visited schools and schools and schools. We've been to every kind of meeting and several kinds of church. We've been welcomed, salaamed, sung to, speeched at, garlanded, clapped, welcomed, salaamed, prayed over, sung to, clapped and speeched at. We always sit in front—facing the crowd. We've learned to sit in just the chair set out for each of us. We've even changed chairs three times before achieving the order the Committee had decided on. We've never had more than three garlands at a single meeting, except when the two men got five at church Sunday—after service. But we've had three and four and five garlands in a single morning. There is a variety in them, and mostly they are lovely. There is usually some new touch in the presentation that adds to the entertainment, and often there is a pathos that goes to a body's heart. The poorest school and church has the best garland. The applause at the Leper colony as they were presented by the untainted members, with the rest of the experience there, was almost too much. The most adorable giving was in the high caste kindergarten, where an irresistible, diminutive person in sari and caste mark, nose ring and other jewels, put on the paper garlands they had made themselves. Those were in a straight piece with ends to be tied; and as I crouched on one knee, so she could reach, she stood before me with all the composure in the world, put her arms around my neck and put the ends together, and then walked behind and began to tie. The string was fine, and not too long, and it was a work of time; but not for a second did she lose her calm poise and dignity, though I was a white stranger and there was a crowd of white strangers standing around watching her. . . .

"Lest you think we are *only* welcomed and feted and garlanded, I might remark on the business of the Deputation. In each station we meet with the Indian Christians by themselves, with missionaries, ditto, and with all of them together. This is for more or less formal discussion of their problems and work; and at each school and church and hospital we visit, we not only see charming girls and adorable babies, are garlanded and sung to, we also are told the history of the school or church, its size and other statistics, and its problems and surrounding conditions, and its hopes or fears for the future. So we are on the job."

Photo by Mary McCance

GOING TO GET THE BRIDEGROOM

On the elephant's back was a silver, box-like seat, in which the bridegroom rode—thoroughly enjoying being stared at by the thronged street. The elephant belongs to the youthful Maharajah of Satara, who loaned it for the occasion of the wedding of a petty rajah of a nearby state and a Chief's daughter.

Photo by William Hazen

THE DEPUTATION ON TRAIN READY TO LEAVE AHMEDNAGAR
Left to right: Miss Welcher, Dr. Strong; Mrs. Decatur, Mrs. Strong; President Potter

REV. HENRY H. RIGGS DOING RELIEF WORK AT BEIRUT, SYRIA

"I am glad the *Missionary Herald* has not been beguiled into printing any of the fantastic tales about Beirut which some of the American papers have served up to their constituency. We have not seen any showers of missiles here in Beirut; but in some ways I would rather work under a shower of missiles than in the midst of the deluge of poor broken refugees who have come to us. As I dictate this letter, I have just come back from the Camp; and if you want to see the very bottom of life, just come down there and talk with a few people. However, at this time my errand was one of cheer, as our local Relief Committee has succeeded in scraping together enough money here in Beirut to give work to two or three hundred people during the winter months, and it seems to be my job to arrange the work."

MISS ELIZABETH S. WEBB (I.) TELLS OF NEW REFUGEES IN BEIRUT, SYRIA

"One hundred and ninety girls are already enrolled (in the American School for Girls). The dreadful poverty of the people, and at the same time their eagerness for an education, are the two outstanding things we face all the time. One of our little girls worked all summer in a furniture factory polishing furniture, and earned eight dollars for her schooling. Another has worked for two years, since leaving the orphanage, in a cigarette factory. She could only manage to save five dollars, and her mother promises five more, that she may study for a year. Another little girl studies in the morning and works at home in the afternoon to earn her food.

"Now we are confronted with another refugee problem. Some of the Moslems in Damascus attacked the Armenian camp there. In the attack and in the bombarding of the Moslem quarter by the French afterward one or two hundred were probably killed. At present about one hundred refugees have reached here."

REV. EDWARD S. COBB, D.D., OF DOSHISHA, TELLS OF MUSICAL ADVANCE IN JAPAN

"On the afternoon and evening of the 28th of November (1925) a grand concert was given in the big public hall (of Kyoto). Experience has shown that it is impossible to accommodate all the parents and friends at a single performance, so the long program was rendered twice.

"To one who remembers what Western music was in Japanese schools twenty, or even ten years ago, the progress shown in this performance was truly marvelous. Twenty years ago, thanks largely to the Christian Hymnal, interest in Western music had begun to appear; but it was considered an achievement if an audience could carry a tune, let alone do part singing. After another decade, our boys had developed a Glee Club, and the girls a choir of their own. Since then, the number of musical organizations has multiplied many fold.

"Besides the Glee Club, there are, in the Doshisha, several other student choral societies in the various departments. There is a fine mandolin club, whose excellent tone and artistic playing won it first place in two recent intercollegiate contests. One of the later marvels is an orchestra made up of various sizes of harmonicas. Orchestral suites, symphonic pieces, operatic overtures are alike to them, and they produce some striking, often artistic effects. This year has seen the birth of a regular Symphony Orchestra in the school, which, with a few more years of training, will do most creditable work.

"All this remarkable development has been en-

tirely spontaneous. The demand has come from the students themselves, and they give themselves to rehearsals and training with extraordinary zeal. Some of our graduates have studied at the College of Music in Tokyo, and have already made a name for themselves. Two such appeared at the recent concerts. One has a fine baritone voice; the other is in great demand on the concert stage as a dramatic soprano. Her aria from 'Carmen,' accompanied by the Mandolin Club, was of very high merit.

"Perhaps one of the most significant numbers on the program was the singing of the 'Hallelujah Chorus' by a picked choir of boys and girls. It was a fine piece of work, but its especial significance lay rather in the fact that the two sexes had been trained together and appeared together in public. This would have been unheard of ten years ago, and is a symbol of a new Japan and of a more healthy atmosphere."

Miss Juanita Ragsdale (B.) Writes in Her First Letter From Madura, India

"Two weeks ago today I had my first glimpse of Capron Hall. Who is it that does not believe in love at first sight? Well, it happened with me, and Capron Hall. My first glimpse revealed the real thing about Capron Hall—the girls themselves. There they stood, all 560 of them, lined up on either side of the entrance, their faces making even a brighter glow than their gaily colored saris. I had seen the governor of Ceylon land in Colombo the day before, but I felt just as important as he looked when one of the girls slipped a garland of roses around my neck, and they all commenced to sing a song of welcome. Just think of the thrills that come only once in a lifetime—like getting your first diploma, getting engaged, getting married, getting commissioned—if you are fortunate enough to be a missionary, getting welcomed to Capron Hall for the first time. It all seems like a getting, but I am beginning to feel now that the real thrill will be when I can begin to give a little.

"India means Capron Hall to me, although I have not been unconscious of the other interesting things here in Madura. The one experience that amuses and interests me more than any other is riding through the streets. First Mootu (that sounds like what they call the driver or horse-keeper) comes around with the carriage. We climb in and sometimes *I* drive. The rule is to keep on the right side of the street, which is the left side, but it is a poor rule. What you really do is to dodge from one side to the other to keep from running over the various obstacles—human and otherwise—that fill the street. There is a bell which you clang with your foot that should be a warning, but it seems to have no more effect than a pleasant greeting. I had no idea that humanity could turn itself loose in as many varied directions and costumes, and incidentally lack of costumes, as it does in the streets of India.

"I suppose I should rave on about the temple and all its worshipers, and say how horrified I was at such practices; but you have all heard such things millions of times and I prefer to say 'ditto' and let it go at that. It was much filthier than I had thought possible, but otherwise I might have thought I was looking at pictures. You cannot smell pictures, so cheer up at not seeing the real thing!

"The one thing I can begin and rave on at length about is OUR GIRLS. Precious souls!

"Now girls, relatives, officials, know ye that I am in India, that I adore it, and that if I did not pinch myself every morning I would forget the United States was so far away. IT IS A HUGE LIFE."

Mrs. C. Burnell Olds on the Work for Children at Okayama, Japan

"The Hanabatake Kindergarten Thanksgiving Festival was more of an affair than usual this

Meals Al Fresco at Capron Hall

THANKSGIVING PARTY AT HANABATAKE KINDERGARTEN, OKAYAMA, 1925

Vegetables and fruit given by the children and distributed to poor people after the celebration. Mothers at the back on the left. At the right, back, visiting teachers, etc., from other kindergartens.

year. The children worked hard coloring large wall posters, drawn by an artist in Hanabatake, and showing the fall scenery. Quite a pile of fruit and vegetables was bought with money contributed by the children and was distributed to the poor after the festival. The short program included songs, marches, and games.

"Mr. Sakai, for eighteen years pastor of the Hokubu Church here, has taken up the social settlement work with Miss Adams, and is able to contribute much to it. The new Bible-woman, Yamamoto San, who graduated in the spring from the Bible School in Kobe, is a treasure—young, but capable, with a warm heart and plenty of good sense.

"Miss Nishino, of Osaka, a woman of rare sweetness and charm, was our speaker at a series of meetings of the local W. C. T. U., for which I helped arrange. A mass meeting for public school children was most successful, due to the help of the Principal of the school in which I teach English. The large auditorium was given rent free, and was packed to the doors with 3,000 school children, accompanied by teachers.

"Nishino San said to me as she looked out on that crowd and heard the noise and confusion, 'Can I hold those children?'

"A quiet moment of prayer in a room alone, and she was ready, speaking so simply and in such a way that she charmed her audience and kept their attention for fifty minutes. An equally good meeting was held in the evening at a silk filature factory, where 600 girl operators, living in the dormitory, listened eagerly to the first Christian talk ever given there.

"It is a great joy to find that non-Christian people are realizing more and more the effect of Christianity on character, and when they wish *children* taught *religion*, are turning to the Christian religion."

REV. NORMAN L. RICE REACHES DURBAN, SOUTH AFRICA

"Our vessel pulled up to the dock in Durban at noon, December 6. Drs. McCord and A. B. Taylor, with Mrs. McCord and 'Peggy,' met us, and took us to their homes for the most royal welcome to the foreign field. Then last week came the semi-annual conference, at which we met all the men of the mission, and many of the women.

"I think we may sincerely say that we have had before us the finest picture of Christian brotherhood in our experience. There were many differences of opinion expressed, but there was no intolerance. And the tolerance was intelligent. There were many brains and one heart. We have fallen in love with the group. That makes us hope even more that we may not disappoint them.

"Through the kindness of various ones of the mission, I have had several opportunities to speak to native people in their public gatherings. No means could be better calculated to show the newcomer three important things at once: the need of knowing the language; the need of knowing the people—their thoughts, customs, ideals, experiences—so that intellectual and spiritual approaches may be made; and the joy there will be in the work.

"We are starting our study of Zulu under a native teacher; early in January will go to Johannesburg for two weeks' study of phonetics under a prominent professor in the university there; then will go to Adams for our further language study."

MR. ARTHUR J. HICKS, TEACHING AGRICULTURAL METHODS FROM AMANZIMTOTI INSTITUTE, ADAMS, NATAL, SOUTH AFRICA

"The first agricultural show held by the American Board Mission in South Africa was fittingly held at Adams; Dr. Adams was the first man to

grow cotton in South Africa, in 1848. The show was a tremendous success from every viewpoint and left us with two vivid impressions: the capacity of our natives to assume responsibility when it is entirely and unconditionally thrown upon them; the value of such gatherings as creators of friendliness and community consciousness.

"When brought under white domination the African was in the pastoral-agricultural stage. The oldest records of Natal inform us that he kept cattle and goats, and raised kaffir corn, pumpkins, and kaffir beans. He is still thinking in the terms of boundless pasturage, but the good old days are gone forever and his dreams will never come true: during the last three decades the native areas have gradually been reduced, until in one province only one per cent has been reserved for his occupancy. Natal leads with forty-three per cent.

"Thus the Bantu African is bewildered by being hurled into a civilization a thousand years ahead of his own, and smarts under the loss of his land (his ancestral home) and his cattle, his two great loves. Add to this his ignorance and the insecurity of his tenure and one may readily understand his proverbial apathy and lack of initiative.

"He has neither sufficient knowledge nor capital to compete with the Indian or the white man in commercial life. As an industrialist his record is somewhat better, but even here his adaptation has been extremely limited. Whether working in town or mine, his real interests center about the little home, the wife and children, and the crops they are trying to raise. Thus we see that while commercial or industrial life are quite foreign to his experience and taste, he already is an agriculturist; always has been and probably always will be if given opportunity. His greatest need is a proper incentive. We are daily proving the profound wisdom of Booker Washington's 'There is a vast difference between working and being worked.'

"Our efforts along the line of promoting the agricultural interests of the African are chiefly educational. In all the day schools the theory and practice of agriculture is taught, and prizes offered for the best school gardens. Apart from teaching agriculture to the Normal School boys at Amanzimtoti, my special work is the training of a class of agricultural apprentices. These boys will go out to become farmers, teachers, and agricultural demonstrators. This is the first real attempt in Natal to fit boys for this most urgent type of work. A special demonstration center is being established at Umzunduze, by Mr. Jessop, which we hope will be duplicated up and down the coast. The agricultural committee of the mission has plans for farming its thirteen reserves as sources of revenue for the work and as demonstration plots from which the gospel of the soil shall radiate throughout the adjoining areas."

Mrs. Emery W. Ellis Gives Hospital News from Tehsien, Shantung, North China

"Yung Hai, our little ex-Buddhist nun in the hospital here, made good progress with her books last winter, reading through the four gospels. I shall never forget reading the story of the crucifixion with her—my first time with any one to whom it was absolutely new. She was so absorbed that she would not stop when we had read the usual daily portion, and would not eat her supper when it came. Her tender heart was touched, and she would stop every little while to utter exclamations of indignation or pity.

"You should see the pretty four-months-old baby girl who was picked up when she was a month old, just outside the hospital gate, by one of our coolies and brought in to us! Miss Sawyer likes to have a well baby for the nurses to tend, so that they may have that experience, too. It is hard for the Chinese to feed tiny babies, since they cannot afford to keep a cow or even a goat, or to buy tinned milk. Besides, they know nothing of the care of fresh milk. Mr. Ellis and I have taken over the goat dairy and hope to develop the herd and cut down expense. There are babies and tubercular patients in the hospital all the time, as well as others who need milk, and the dairy seems an essential part of our equipment."

Rev. William H. McCance of Marathi Tells How Three "Wise Men" Seek Satara

"It is thirty miles to Satara on foot from the little village of Mahimangurd, but three men came, having heard the Gospel story from a missionary at one of their Hindu festivals. Ten years it was brewing in their minds, and the idea was spreading in their caste, until the 100 or more of their kind (watchmen) in the village decided to seek out the strange and welcome message.

"They had cast out their idols and given up many rites, so that the Mohammedans, seeing the unrest, urged them to follow Mohammed, 'The Great One'; but the people thought, 'Why take half a loaf when we may have a whole?' So they came.

"It was an interesting gathering as the 'three wise men' sat and told of their desires and longings. We listened and encouraged, and at last made plans to send a delegation to their village to meet with them and see what could be done. So, later, the Ford was filled and a group from Satara met with the villagers in their little far-off village.

"Not as poor as some of the castes, these people have fields and their children are being educated in the government school there. The leader, Santoba, was most enthusiastic and in earnest, and wanted at once to be baptized. Two days ago he came again with the village preacher, and it was decided that he and his family, after some further instruction, should be baptized; and many seem ready to follow his example. Soon, then, we expect much fruit will come from the self-grown flowers started from the seed sown long ago."

THE BOOKSHELF

West of the Pacific. By Prof. Ellsworth Huntington of Yale. New York: Charles Scribner's Sons. Pp. 453. Illustrated. Price, $4.50.

This book gives interesting descriptions of recent travels in Japan, Korea, China, Java, and Australia. The author was well prepared to understand what he found, and he had special opportunities for seeing more than does the ordinary tourist. Possibly some of these opportunities led to one-sided views, as, for example, in Japan, where some features of the homes where he was a guest would not be found in those less affected by Western influences. While inclined to describe chiefly the better characteristics of different peoples, he does not overlook less pleasing features.

The author not only tells *what* he saw, but attempts to explain *why* it was there to be seen. The titles of his previous books, "The Character of Races" and "Climate and Civilization," show the subjects in which he is most interested as he seeks the reason for things being as they are. He gives much weight to climate as affecting the characteristics of a people. Thus in contrasting northern and southern Australia he holds the weather of the two sections largely responsible for comparative neatness of dwellings, courteous behavior, amount of drunkenness, discontent among working people, etc. It may be less easy to accept him as an authority when, apart from climate, or secondary to it, explanations are given for various phenomena. Thus Japanese deficiency in orderliness as exemplified in dirty railroad cars, waiting-rooms, etc., is ascribed to "first, the artistic and social temperament of the Japanese; and second, their comparative lack of physical vigor." Those who consider the defect, one common to most people when they begin to use things to which they are unaccustomed, will remember the neatness of typical Japanese houses, and how, when rented by a Westerner, their mats soon become frayed and the woodwork loses its polish, so that to Japanese the houses present a very unkempt appearance.

Although detailed descriptions of missionary work are not given, it is frequently mentioned in appreciative terms. O. C.

Islam and Its Need. By W. Norman Leak, M.A. 42 pages. Marshall Bros., Ltd.: London. Paper covers, 25 cents.

A brief but general survey of Islam is welcome at this time, when interest in the Mohammedan world is so general. Dr. Leak has tried to give us in tabloid form what Dr. Zwemer in his introduction calls "all that every Christian should know about Mohammedanism."

This pamphlet not only gives a concise review of Islam today, but at the same time attempts to outline the past and present approach by the Christian Church. One could wish that the angle of approach were less inimical to Mohammedans. The volume will prejudice even the most progressive and enlightened of the followers of the Prophet. Perhaps this is to be expected, and yet so successful has been the more irenic approach in the recent history of missionary activities, that one could wish the chapter on "Methods of Christian Approach" were more sympathetically written. E. W. R.

The Man From an African Jungle. By W. C. Wilcox. New York, 1925; Macmillan Company. Pp. 247. Cloth. Price, $2.50.

Rarely does one take up a missionary book which holds the interest of the reader from beginning to end so perfectly as does this story of pioneering at Inhambane in Portuguese East Africa. The writer, though seventy-five years young, fills his pages with crisp wit and engaging humor, as well as the most thrilling incident. Mr. Wilcox went out to Africa under the American Board in 1881, first reaching Inhambane in 1883.

This volume might almost be called a novel, although the unfolding of the character of the principal actor of the book is often interrupted by dramatic incidents in the life of the author.

Mr. Wilcox has given a clear and most engaging picture of missionary life in South Africa, which is a real addition to present-day missionary literature. Problems of religious interpretation and missionary comity are not avoided, as they indeed cannot be on the African field, but they are handled with tact, and yet with conviction.

The title is misleading, for the story has little to do with anything which could be called an African jungle, except in the metaphorical sense. The jungle is that strange and baffling spiritual and intellectual chaos from which the hero, Tizorah, emerges. He is not all good; he is typical of the eager souls who, stumbling and rising again, are cutting their way out of this jungle of superstition and ignorance.

E. W. R.

Japan in Silhouette. By Trowbridge Hall. New York: The Macmillan Company. Pp. 353. Price, $2.50.

As its title implies, this book consists of sharply drawn sketches, with little detailed treatment of the subjects depicted. As the Japanese are of the sentimental temperament, it is fitting that descriptions of them and of their country should employ a somewhat sentimental diction. The illustrations add much to the attractiveness of the book. Readers of the *Herald* will be interested in the fragment quoted from a drama as an example of the influence of Christianity on modern Japanese literature.

THE HOME BASE

American Board

THE FINANCIAL STATEMENT FOR JANUARY, 1926

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1925	$202,289.26	$6,592.55	$6,249.56	$5,571.97	$6,000.00	$3,065.75	$229,769.09
1926	190,599.10	8,179.82	5,561.17	21,384.84	3,166.66	2,433.68	231,325.27
Gain		**$1,587.27**		**$15,812.87**			**$1,556.18**
Loss	$11,690.16		$688.39		$2,833.34	$632.07	

For Five Months to January 30

1925	$338,697.60	$20,552.25	$10,447.66	$151,418.22	$36,248.72	$12,655.23	$570,019.68
1926	336,918.32	35,333.25	9,412.44	180,480.09	5,041.66	12,200.68	579,386.44
Gain		**$14,781.00**		**$29,061.87**			**$9,366.76**
Loss	$1,779.28		$1,035.22		$31,207.06	$454.55	

A Blow Explained

The receipts from churches in January show a loss under last year of $11,690—only it isn't wholly true. We have discovered that a few states which usually remit their receipts in January did not reach us in time, and must now appear in the February accounts. These particular states will account for about $11,000 of that abnormal loss.

A gain in January from Legacies and Conditional Gifts of $15,812 is noted. But this must be regarded as the most uncertain column of all and we cannot exult in this figure. After five months, we note a net gain in receipts of $9,366. A gain in Legacies just about cancels a loss in Conditional Gifts. The only outstanding figure is a gain in gifts from Individuals.

Apparently we cannot rejoice in any great gain from the churches, yet it is from this source that with eager hopes we expect to discover increases in the near future, for this would prove loyalty, deepening interest, and growing devotion. It was said at the annual meetings in Chicago, "There is only one way to increase the income of all our societies together, and that is by increasing the sacrifice and devotion of all our churches together."

That Recent Message Concerning Legacies

In mid-January the message went out to the Boards' friends suggesting that the time had come for loyal believers in missions to face once more the great problem of legacies and capital gifts to the American Board and the Woman's Boards.

It was proved that competition with local causes is rapidly increasing; that many people, who follow principles of Christian stewardship in the use of their incomes from year to year, write their wills under the influence of business advisors or lawyers who do not often encourage a capital gift to missions or any work outside their local towns. One man put it in a cutting phrase: "Christ is being denied in the Probate Courts of the United States more deeply than he ever was in Gethsemane."

How will it be possible to challenge the attention of loyal friends with this new conviction that our last wills and testaments have become a testing ground for our Christian fidelity? Money matters are too often under the advice and control of friends who do not feel the claim of missionary interest that uplifts ourselves. There must be some independent thinking and deciding at this point.

The argument for Conditional Gift contracts is made the more strong by all of this, for in addition to a safe and often a generous income from this source, the donor knows that he, or she, is accomplishing a chosen wish with his money, and that it is going irrevocably into Foreign Missionary investment for the spread of Righteousness in the places of greatest need. Many a will and many a wish in behalf of missionary investment will be defeated from year to year, but a Conditional Gift once given is hardly open to defeat.

It may be noted that while the income is not so generous as all might wish, every dollar of the capital gift is preserved for *the work itself*. Few

organizations can say as much. The Prudential Committee is zealous for the work and has not reduced the capital gift by payments which cannot be supported by the fund.

This message is stirring thought in the minds of hundreds of people at the present moment. Indifference and inertia will destroy some hopeful decisions, but we may prayerfully hope that hundreds will think this problem through and be led to definite commitments of stewardship. If not, then the future will bring decreased resources and power for these Boards.

FALLING OR RISING?

Comparisons are sometimes odious, often odorous, and at times ominous. Through the tabular statement on benevolences issued by the United Stewardship Council for 1925 rather startling figures appear—startling for Congregationalists. The statement issued for the year 1921 showed that the United Presbyterians, with a membership of 160,528, gave a total of $3,397,992 for all benevolences, over against $3,135,538 for current expenses—better than "fifty-fifty." Their per capita giving for benevolences was $21.16; for home expenses, $19.56. The nearest competitor to such a fine record was the Southern Presbyterians, with per capita gifts of $14.91 for benevolences and $15.69 for current expenses; almost another "fifty-fifty" achievement. Their membership was only 397,058, while their total benevolences was $5,919,678. Then followed the Evangelical Association, with per capita gifts of $10.28 (benevolences) and $15.45 (current expenses). The Northern Baptists were next in line, with $10.05 and $13.06 respectively. Below the ten-dollar goal came the Reformed Church in America, with $7.49 and $21.43 for these two items, and a total of $1,017,921 in benevolences from 135,898 members.

And where were the Congregationalists? *They came sixth in the list, well up towards the top.* From our 819,225 members came total benevolences of $5,890,145, current expenses of $15,044,684. These gave us a per capita giving of $7.19 for benevolences and $18.36 for home expenses. It was enheartening to find that we were in such fine standing among our sister denominations.

But now for a study of the tabular statement for 1925, based on 1924 gifts. The figures now are for budget or apportionment giving. The United Presbyterians still hold first place, with a per capita of $14.95 for this purpose. The Southern Presbyterians are holding second place still, with $8.58. The Moravians have come into third place, with $8.05. The Reformed Church in America has moved up a peg, with $7.37. But where in the line are the Congregationalists now? IN THE SIXTEENTH PLACE. Our per capita giving for apportionment benevolences was $3.61. The Northern Baptists are below us, with $3.56; the Disciples, with $3.36. This is a matter which ought not to set lightly with us. Congregationalists are not accustomed to being sixteenth in the rank of fine achievement. The tragic appeal of our missionary societies finds its reason here. *Less than a cent a day*—our per capita giving for the great causes with which God has entrusted us.

That standard must be lifted and lifted greatly before our missionary obligations to America and to the world can be discharged. In past achievements Congregationalists have had too great a part to be contented with such a small place. We have been called to greater things, and we must heed that imperious call.

Woman's Board of Missions

A Great Gift from a Humble Friend

Not long ago a little old lady called at our office with some inquiry about annuities. She was referred to our Treasury Department which explained to her our Conditional Gifts plan; and the result was that she decided to make a Conditional Gift of $10,000 to the Woman's Board. Being in the late seventies, the income promised her annually during her lifetime was quite substantial and she took pleasure in drawing her savings from two or three savings banks and placing them in our hands. None of us had ever seen her before and, so far as we could gather, she had had no connection with any of our auxiliaries, but she had read of the annuity plan in our magazine. She explained that she had no near relatives and seemed happy to think that her money would be helping on a great cause.

Only two years after the first visit of this generous Scotch-Irish friend, her summons came, and the principal became available for our use. The circumstances were so unusual that the Finance Committee decided to set this ten thousand dollars apart, and recommended to the Directors that we call it the Jane MacDowell Fund. It has been voted to use the interest of this fund toward the salary of a new worker in the hospital at Durban, Africa.

Pioneer Work for African Mothers

This new worker is needed to enable the hospital to extend its help to the poor, ignorant mothers of

Africa. Under the care of Drs. McCord and Taylor, our Durban Hospital has a reputation for its Zulu nurses' training school, and now applications for a course in Midwifery have been pouring in from all over South Africa. With thousands of African women going through the most horrible experiences imaginable in connection with childbirth, there is no native woman in this great territory officially recognized as able to give skilled assistance. Our missionaries asked Government approval and coöperation in opening the first training school for native midwives, and recognition has been promised provided certain requirements could be met. The special equipment has now been secured. Thanks to the Jane MacDowell Fund, we are able to promise the salary of a certificated worker in response to the urgent appeal from the mission. Later, we hope to tell more about the one who will receive our support as she undertakes to head up this pioneer enterprise.

An Unusual Branch Meeting

The mid-winter meeting of the New Jersey Branch was somewhat out of the ordinary. To begin with, they called it a "neighborhood meeting" and sent out informal invitations to the auxiliaries, containing the request that every one bring sewing implements. The morning program was much as usual, with interesting speakers, among them Miss Jean Dickinson of Yenching College. An important feature was a start toward collecting a fund of $5,000 for a new building for the Battalagundu Girls' Boarding School in the Madura Mission, to be a memorial for Miss Emma L. Bridges, for so many years Branch president.

After a pleasant luncheon at the Y. W. C. A. Building in Newark, where the meeting was held, the women came back to chairs arranged in a large circle and each received a towel or napkin to hem, and settled herself to listen. First came Mrs. Stauffer of Montclair, who presented the *Missionary Herald* by means of a cleverly arranged "sandwich board," and appealed for subscribers with much success. Then the subject of handwork was taken up; sample garments and surgical dressings passed about. A letter from Miss Atwood of Foochow Hospital, telling of her needs for the babies, was circulated. The rest of the meeting was given over to informal discussion of methods and problems, which was continued over the dainty tea table in charge of the Upper Montclair women, who made delightful hostesses.

It was a meeting which made for good fellowship and *esprit de corps*, and those present asked to have more of this kind. Other Branches may like to try it—that is, if the number expected is not much over 100. The New Jersey women prepared for 125, but on account of bad roads and much sickness, there were only eighty present.

Dalton's Jubilee Gift

The Women's Auxiliary of the First Congregational Church, Dalton, Mass., recently observed its fiftieth birthday by a Jubilee party, which was a very delightful occasion. Many members of the parish took part in the beautiful and impressive pageant, and numbers contributed toward a thankoffering of $1,500, which is to be applied to the building fund for the girls' department at Amanzimtoti Normal School, Adams, South Africa. This auxiliary has been especially interested in the wo k among Zulus. It helps to support Miss Lida M. Russell, who was commissioned in the church last summer before starting for her work at Inanda Seminary. Their previous missionary, Miss May Tebbatt, was a teacher at Amanzimtoti Institute.

It is a joy to the Woman's Board to have this first large gift toward providing suitable buildings for the girls' department there. Those now in use are very shabby and inadequate. They were bought years ago, second hand, at a total expense of only about $2,500. The school has grown greatly since then, both in numbers and in requirements, and a new plant calls for an expenditure of $18,500. It is desired to build the first unit, a small dormitory, at a cost of $4,000, in the near future. This gift from Dalton will be a great help.

Three Seasoned Workers Returning to Their Fields

Jean P. Gordon
Wai, Marathi Mission, India

Isabella Nugent
Satara, Marathi Mission

Caroline E. Frost
Adams, Natal, South Africa

Death of Phebe Beard

The word of the death of Miss Phebe Beard of Foochow, which came to us in a letter from Dr. Dyer received January 28, will come as a great shock to those who had not known of her illness in the hospital ever since November 12, and of her delicate health for the past year or two. Miss Beard, who was only thirty, had not even finished out her first term of service, as she went to China in the summer of 1921. She rejoiced in the appointment to go back to the land of her birth, and the city where her father and mother, Dr. and Mrs. W. L. Beard, have been representatives of the American Board for many years. She became a member of the teaching staff of our Wenshan Girls' School, and her knowledge of the language and of Chinese viewpoints made it possible to get very close to the girls and Chinese teachers in helpful ways. Her work has at times been interrupted by ill health, but she has made a brave fight to keep at it with characteristic good cheer and high conscientiousness. The end came just two days before Christmas, and only twenty-four hours after her mother, who had been in America, arrived. English services at the Beard residence were followed by a Chinese service at the girls' school. A beautiful prayer of thanksgiving by one of the Chinese preachers opened it, then an address by Pastor Ling, words of tribute from one student and one teacher, and singing by the schoolgirls to whom she had taught music.

THE FINANCIAL STATEMENT

Receipts Available for Regular Work, October 18, 1925—January 31, 1926

	From Branches			From Other Sources	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	Totals
	For Regular Work	For Buildings	Total				
1925	$85,418.07	$4,384.92	$89,802.99	$5,779.28	$15,374.71	$4,489.22	$115,446.20
1926	84,816.41	6,411.26	91,227.67	3,105.36	20,646.41	5,371.53	120,350.97
Gain		**$2,026.34**	**$1,424.68**		**$5,271.70**	**$882.31**	**$4,904.77**
Loss	$601.66			$2,673.92			

The figures for the first three months of our year, given above, show our disappointment in the gifts for regular work. A year ago there was also a loss, so the record is more ominous. This is a time when the air is full of uncertainties, of impending changes, but one thing is unchanged and will be true for the coming years as for now. The missionaries of Christ must carry his message to all peoples. There is no occasion for relaxing our giving, but every reason for sustaining it and for stimulating giving on the part of others. Let us blot out that loss and begin to gain again.

Woman's Board of Missions of the Interior

The Annual Conference of Illinois Branch Officers, Chicago, January 28, 29

For several years Illinois Branch has held a two-day conference of its officers. At the 1926 meeting every association was represented.

Much time was given to presentation and discussion of the program of the denomination for the months ahead. Mrs. Osbornson clearly outlined the steps taken by the Committee of Twelve and traced the progress made in the past two years. She explained the type of the new organization as ratified by the National Council, and emphasized the need of having faith in this new venture of closer cooperation in the work of the Kingdom. Mrs. Lee and Miss Uline followed Mrs. Osbornson in a presentation of the work that the W. B. M. I is now responsible for, and urging loyalty to its support until the actual unification takes place, notwithstanding the desire of the Board to coöperate in every way in the new plans. The tone of the discussion following was that of unanimity of spirit and broadness of vision—a willingness to sacrifice in anticipation of larger gains to be made. Hope was expressed that women could continue to have their own annual meetings. A report was made of the appointment of a committee of two each from the Branch, Union, and State Conference, already at work making plans for the future in relation to the Woman's Missionary Society of the state and the State Conference.

In the time given to the young people's and children's work Mrs. A. H. Raymond, Superintendent of the Sunday School of the First Congregational Church, Oak Park, told of the projects that she had worked out among high school girls. Mrs. E. B. Safford, Secretary of Children's Work for the Branch, and Miss Mary Lamberton gave reports of activities among children, and presented educational methods. Attractive posters made by Miss Lamberton on the study book, "Brave Adventurers," were shown and explained.

Miss Frances Bement brought a stirring message of the work in Shaowu, where she and her sister,

Dr. Lucy Bement, have wrought miracles in the lives of Chinese girls and women.

Altogether, this meeting was considered the finest of its kind ever held.

Illinois Branch is now making plans for its annual meeting, to be held in Springfield the second week of April.

The Annual Luncheon for Young Women of Chicago Churches

The annual luncheon for the young women of the Chicago churches, under the auspices of the Young People's Committee of the W. B. M. I., was held on February 18 in the banquet hall of the Central Y. M. C. A. Over one hundred gathered to hear Miss Frances K. Bement tell her unique story of how the work in Shaowu, China, has grown in the past twenty-six years. Miss Katsu Yanezawa, whose father is a pastor of one of our churches in Kobe, Japan, sang several selections. Miss Bement was presented with a Valentine gift of many crisp new bills.

In the W. B. M. I. Rooms

Hardly a day passes without a visitor from some remote part of the world, as well as from many places in our own country; hardly a Friday morning meeting without a message from a missionary or some leader in religious activities, or greetings from Branch officers and women in the local auxiliaries.

Since January 1 we have had a panoramic presentation of woman's share in world missions. Mrs. John Van Ess, Basrah, Mesopotamia, Mrs. Frederick Bridgman, Johannesburg, Africa, Miss Frances Bement, Shaowu, China, have stirred our hearts and quickened our imaginations with vivid pictures of work in the countries where they live. Mrs. Chapin of Beloit, Wis., left a "gem" of impressions of her recent visit to Ginling College, China, and Miss Charlotte Merrill took us back to India and Japan as she made a *résumé* of her trip to the Orient in 1925.

At the time of the Mid-Winter Conference we welcomed Mrs. Franklin Warner, President of the Woman's Board of Missions, and now Associate Secretary of the Promotional Council; Mrs. Everett E. Kent, Miss Ruth Seabury of the W. B. M., Mrs. Helen Street Ranney and Mrs. W. W. Ferrier of the W. B. M. P., besides Dr. Patton of the American Board. Our Branch officers who attended the Mid-Winter meeting were Mrs. Hughes of Wisconsin, Mrs. Whiting and Mrs. Greef of Iowa, Mrs. Gibbons of Ohio, and Mrs. Charles B. Marsh, Missouri, all of whom visited us at the Rooms.

Missouri Branch Annual Meeting

The fifty-fifth annual meeting of the Missouri Branch of the Woman's Board of Missions of the Interior was held February 3 at Fountain Park Church, St. Louis, Mo. The audiences were large and an atmosphere of deep interest pervaded all sessions.

Reports from all departments showed a year of accomplishment. The Branch apportionment was $10,400. The Treasurer reported a total of $16,507.80 received for regular work and extra gifts. Miss Frances Bement, for twenty-seven years in our school in Shaowu, China, gave a strong address on conditions in China today, asserting that General Feng has the hardest job of any man in the world.

Dr. Charlotte B. DeForest, President of Kobe College, Kobe, Japan, told of the growth of the college during the past fifty years, and gave a vivid picture of the future that will be made possible by the completion of its new building project.

Miss Mary D. Uline conducted a conference on the merger, and in her address, "The Road Ahead," gave many suggestions that will be helpful as we adjust ourselves to the unified program of the future.

COMPARATIVE TABLES

Receipts for Regular Work. First Quarter

	Appt.	Non-Appt. Th.-Off. & L. M.	Indiv. Gifts	Misc.	Int. from Funds	Total
1925	$39,014.46	$2,021.39	$852.41	$7,117.19	$957.56	$49,963.01
1926	39,552.60	2,037.44	198.95	10.00	1,122.12	42,921.11
Gain	**$538.14**	**$16.05**			**$164.56**	
Loss			$653.46	$7,107.19		$7,041.90

Echoes from the Mid-Winter Conference in Chicago bring to our minds that this may be the last year of the independent existence of our Board. Now it is our opportunity to crown the efforts of the faithful workers of the past by the most successful year that our treasury has ever had, during the fifty-eight years it has existed.

Our states have accepted, as apportionment, $214,000, therefore the first quarter we should have received $53,000. The table for the receipts of the first quarter shows that, for the last two years, the figures are almost identical. We have fallen below our goal, more than $10,000. During the next quarter let us do much better than this, by going beyond and far surpassing our goal. These tables are not merely numbers and ciphers, but are the expressions of interest and fidelity to the work. They are glowing with self-sacrifice and loyalty to our Board.

Rev. Paul Nilson, Director of St. Paul's College, Tarsus, Turkey, with his map talk on Turkey, had no difficulty in impressing his audience with the fact of the "startling changes" in Turkey, and convincing them of his firm conviction that we must go forward.

MRS. CHARLES B. MARSH, *President.*

CONGREGATIONAL WOMAN'S MISSIONARY SOCIETY OF KANSAS

At the annual meeting of the Kansas W. H. M. U. and the Branch of the W. B. M. I., held in Hutchinson in November, the unification of the Branch and Union was brought about. From the Kansas Congregational *News Letter* of December we glean the following:—

"The merger was heartily welcomed by everybody. For several years the spirit of coöperation in carrying on home and foreign work in our churches has demonstrated the value of a simplification of organization. Several officers have served both Union and Branch and find this to be an entirely satisfactory method. The time was ripe for the organization of one society covering the work in all lines. An identical list of officers was elected by both Branch and Union."

The January *News Letter* sounds a note of "joy and satisfaction of the long-cherished ideal of bringing all of the missionary work and interests under one organization." Mrs. J. B. Gonzales, the President, urges "all shoulders to the wheel," and makes the following suggestions in forwarding the work:—

"*First.* The women of our churches are now definitely committed to the World Service Plan for missionary education in our church schools. The church of tomorrow depends upon what we do in our schools today. We want to see every school enrolled, every pupil interested.

"*Second.* The women of our churches are definitely committed to the whole financial plan and policy of the church. There are now no shares. It is one great enterprise in which we are all concerned and vitally interested. Women are not complacent and self-satisfied now, when 26 per cent of the apportionment is met. No, no, there must be no stopping, no resting until every church goes over the top, the full hundred per cent raised, the whole budget in hand. Unification of the work does not lessen the need; it only strengthens the appeal.

"*Third.* We must not forget the Thank Offering. We should be mindful of our Lord and his blessings every day during the year, and our gifts—see to your apportionment now that all Thank Offerings may be 'over and above.'"

From the February *News Letter* the question regarding definite responsibilities to the W. H. M. U. and W. B. M. I. was answered by the President. To quote from the article in the Woman's Department, Mrs. Gonzales says:—

"In view of certain definite responsibilities, we are asking that for this year at least the women hold themselves strictly accountable for 26 per cent of the accepted apportionment of the church as heretofore."

She gives the following concrete example, explaining that the appropriation is plain and simple:—

"Your church has accepted an apportionment of $400. The responsibility of the women is for that full $400, 26 per cent of which shall be used to make good our pledge to the W. H. M. U. and the W. B. M. I."

THE LEGION OF UNSEEN COMRADES

From Alabama, Nebraska, Iowa, and Wisconsin letters are coming from "Unseen Comrades." Is there not another boy or girl in these or other states who would like to join and make the circle complete? There is no requirement for membership except a letter to Miss Mary Lamberton, 19 South La Salle Street, Chicago, saying that you would like to receive a membership pin, and perhaps a story, or perhaps a surprise.

One of the members writes:—

"I am glad to be a member of the Unseen Legion. Thank you very much for the Chinese coin you sent me. I would like to hear about the boys in India and China. What kind of games do they play? I would be glad to hear from you any time.

Yours truly,

REX BRANNAN."

It doesn't matter how old or how young you are or where you live, if you want to be an Unseen Comrade. We hope some time to have members in China, India, Japan, Africa, and Mexico, who will write letters to us and let us write to them.

Woman's Board of Missions for the Pacific

DEDICATIONS AT SATARA

Dr. Rose Beals, of the Brewer Hospital at Satara, India, writes that they were overjoyed to receive from the Woman's Board of the Pacific a cablegram announcing the additional $1,500 to be applied to finish the Nurses' Home in connection with the new hospital buildings. The dedication ceremonies took place on November 13, Dr. Hume, Sr., presiding, and offering the dedicatory prayer in Marathi. The address of Mr. Devadharmar on the occasion is printed elsewhere in this number of the *Herald.* On the morning after the dedication, Dr. Beals reports that all the women in the former ward were moved into the new Brewer Hospital, and "are fully enjoying the space and cleanliness and convenience of these new buildings."

THE BREWER HOSPITAL, WAI
The new wards dedicated last November

Concluded on page 118

MISSION NEWS

At the Union Kindergarten Training School, Foochow, a vote was recently passed to receive a preparatory class in March besides the regular entering class. This will meet a great need and mean considerable extra teaching for the present faculty. The new Porter practice kindergarten fits in harmoniously with other buildings of the compound, and over fifty children are daily taught there. The teachers' residence, a memorial to Susan Merrill Farnam, is nearing completion.

The results of the gym classes at the Instituto Colon, Guadalajara, were noticed at a picnic given late last fall by that school. Several years ago the girls arrived at the picnic ground, found a large shade tree, gathered their special friends together, and gossiped. This year they unloaded balls, jumping ropes, bathing suits, and behaved like a crowd of Camp Fire Girls on a hike.

At the Instituto Corona, Hermosillo, Mexico, Miss Lora Smith has organized a Domestic Science Club, and is developing a number of teams to demonstrate fruit canning and various other activities. The club is based on the principles of boys' and girls' clubs of the United States.

Miss Fanny Griswold writes that the Maebashi Girls' School, which is under Japanese control, has 290 pupils, and that its new principal is a Chinese, born in Formosa, and therefore a Japanese citizen with Japanese training. He is a graduate of Doshisha, had been Professor of Sociology there before coming to Maebashi, and has studied in America at Oberlin and Union Seminary. He is an earnest Christian, much in sympathy with Miss Griswold's work in religious education.

Industrial work receives much emphasis at our Mount Silinda School in Rhodesia, Africa, where the new laundry has made the laundry courses more popular and worthy of a Government grant. Mrs. Orner has a new knitting class of thirty girls, and there are various other handwork classes. Miss Larkins (B.) writes happily of the steadiness in attendance at the training school, and the increased number of girls who are taking this course. There are now seventy embryo teachers in the school, including both boys and girls, and 400 children in the practice school connected with it.

The Matsuyama, Japan, night school enrolled, last year, 338 students. It sadly needs money for repairs on its buildings, for scientific apparatus and for a reference library. The school also strongly desires to buy a place called "The Tramps' Hotel," which is on the river embankment, just back of and above the school grounds. "The poor people living there throw refuse down the bank, polluting the air, which would otherwise be pure and good. Also there are often guests and geisha at the 'Hotel,' whose loud carousing and vile talk can be plainly heard in the night school dormitory and grounds." If the place could be purchased, the land would give room for a building to house a chapel, library, and reading room, and to be used for community gatherings.

The cornerstone of the Zumbro Memorial Hostel at the American College, Madura, was laid by Sir C. P. Ramaswamy Iyer, the Law Member of the Madras Government, last September.

The Mid-Year Council of the Turkey Mission was felt by all those who attended it to be a very helpful and satisfactory gathering. One of the policies adopted was the continuation of work already begun and the strengthening of such work before opening new work. The devotional hours were under the direction of Rev. Edward Perry, and on one evening there was a most searching conference on the topic of Spiritual Efficiency in the Work. The last session was followed by addresses given by Prof. Charles H. Farnsworth of Teachers College, Columbia, and Prof. Herbert A. Miller of Ohio State University.

The women students of Miss Gladys Thompson's Alma Mater, Middlebury College, have conducted a drive to raise money for a scholarship for one of the Normal students in the Instituto Colon, Guadalajara, Mexico. Mexico material was used on their educational posters all the fall, and during the week of the drive all students and faculty were solicited. During the campaign it was agreed to have a plain, very simple meal instead of the usual good Sunday dinner, with the result that about $70 was added to the fund.

A graduate of Shantung Christian University, Mr. Wu Chin Ting, who is still in the University, received the first prize among a number announced by the National Christian Council in memory of Dr. Timothy Richard. The subject assigned for the competition in literary productions was "The Contribution of Christian Education to China." According to the stipulations, Mr. Wu will receive the sum of $240 and the privilege of a year of University post-graduate study in literary subjects.

Constantinople reports that Dr. James L. Barton's address on Turkey at the meeting of the National Council in Washington, D. C., last October, "together with comments by the Angora official daily, *Hakimiet-i-Millie*," was quoted in a full column in a Cæsarea paper early in December.

We learn through Rev. A. Ebizawa, a leading pastor of the Kumiai Church in Japan, now in Kyoto, that there were large community Christmas exercises held in the City Hall at Kyoto. At that time the mayor gave several gifts to the city children. As Mr. Ebizawa says: "The glory of God is widening year by year." Doshisha Chapel was crowded with students at the service on New Year's morning.

Both Pera and Stamboul Branches of the Constantinople Y. M. C. A. have successful Drama Clubs. A volley-ball team from the English-speaking business men's gym class of Pera met the Turkish-speaking business men's gym class team in December. One of the large, beautiful, silver loving-cups sent by the Detroit Y. M. C. A. will be annually awarded to the member who is selected by impartial judges as the best sportsman in the local Y. M. C. A. during the year.

The Pasumalai, India, High and Training Schools have completed their building campaign for $50,000. Government aid will be about $25,000 more. It was expected that the cornerstones of the new High School and the Winchester Manual Training Building would be laid in January, during the visit of the Deputation. In March, 110 fully trained teachers will be graduated, and a class of fifty from the High School. Fully three-fourths of these are Christians—splendid boys, equipped for service and eager for work.

MISSIONARY PERSONALIA

The best individual player on the nter-Port (Yokohama and Kobe) aseball teams is reported to be a issionary. His name is Harold ackett. You all know him. His ophy is a beautiful silver cup, nat stands in a handsome case ned with silk. When closed, it oks like a miniature portable ictrola.

Dr. and Mrs. Lester H. Beals, of Vai, Marathi Mission, India, plan spend their furlough year, beinning next May, in Ann Arbor, lich. Their eldest son is now a udent at the University of Michian, which was Dr. Beals's *alma ater.*

Miss Agnes M. Baird (I.), Sofia, ulgaria, recently made an evanelistic tour through the Raglag, ne region where Miss Stone was aptured by bandits more than wenty years ago. Perched on top load of flour bags in an army uck, she jolted through the deep nd lonely gorge where the assault ook place, thankful that conditions re somewhat more secure now than nen, and that she could get away ith the help of a gasoline engine nstead of having to trust in the gs of a horse. During the thirteen days of the tour she spoke welve times in five different places. his Raglag district is hard to each, as it has no railroad conections, and the journey takes one ear the Greek and Serbian borders.

Mrs. Ray Phillips, of Johannesurg, Africa, has, in the past nonths, taken over the long weekly notor trips (150 miles) necessary moving-picture film shifting and upervision. She continues, as well, er visits to the wives of the native nen in Johannesburg, her work in ne Sunday schools, women's meetngs, and Native Women's W. C. U. She is an active member of ne Martha Washington Club, a ather exclusive club of American omen in Johannesburg. Mrs. Harood B. Catlin also represents the merican Board in that club.

Miss Minnie Clarke (B.) of Goyo, Portuguese East Africa, writes nat her assistant, a Christian Zulu irl from Natal, is giving valuable elp in the Sunday school and sewng classes, in teaching singing, asketry, and clay modeling to the nildren in the Portuguese class, and many other ways. She is really foreign missionary, as she is workng among strange people, and is having to learn their language—Chindau—as well as studying Portuguese. She goes with Miss Clarke to visit the kraals whenever possible.

The latest engagement among our missionaries for which the North China Language School appears to be responsible, is that of Miss Emma B. Lueders (B.) to Richard Henry Ritter, a Princeton and Hartford man, who was sent out by the Presbyterians to be religious work director at Yenching College. They expect to be married in June, we understand.

DR. OTIS CARY
In front row, second from right

A real missionary may be retired from his field, but he is sure to keep on serving! Here's a case in hand covering a good member of the *Herald's* staff.

Early in January a Japanese freight steamer came to Boston. Orders were given that it must be fumigated. The crew had to leave the boat during the process, and the prospect of spending several hours on the wind-swept wharf or in its unheated sheds was far from pleasant. The captain got into communication with the Boston Seaman's Friend Society and arranged for the sailors, about sixty in number, to go to the Hanover Street Bethel. The captain and some other officers had to stay by the ship, and only two or three of the persons coming to the Bethel had even an imperfect knowledge of English. Captain Shelley of the Seaman's Friend Society and his associates are accustomed to deal with persons speaking various European tongues, but it might be more difficult to entertain so many Asiatics. However, a retired missionary of the American Board was within call, and was glad of an opportunity to meet men from his former field. They seemed pleased to find an American acquainted with their country and able to speak their own tongue. As the pictures thrown on the screen included scenes from the life of Christ, it was a pleasure to him to tell the Old, Old Story once more in Japanese. The thanks given by the sailors, and letters afterwards received, showed that the kindness of the Seaman's Friend Society was greatly appreciated. After most of the crew had returned to the ship, a photograph was taken of Dr. Cary and those still remaining.

Rev. George Rowland, now of Tokyo, when preaching one Sunday in January in the Hongo church, met a young man by the name of "Robert" from Truk, who understood fairly well when Mr. Rowland spoke to him in Japanese. "He had been under the tuition in Truk of Evangelist Yamaguchi, who was for some years my fellow-worker in Hokkaido," writes Mr. Rowland. "He was in Moto-Urakawa Church. Thus Japan, by her mandatory, and the Japan Kumiai's mission, by its educational influence, are leading the South Sea Islands where America has given them up."

Rev. A. J. Saunders, of the Department of Sociology, American College, Madura, has secured his Doctorate of Philosophy from the University of Chicago. The title of his manuscript is "Nationalism in India," a sociological study. The work has been highly commended by scholars in India, and men like Professors Allen Johnson of Yale and E. A. Ross of Wisconsin have spoken well of the treatment of the theme.

In a late number of that jolly little news letter, *Chinese Chimes,* sent to friends by the H. W. Robinson family, of Paotingfu, China, is a list of some of the "social events" of their early winter. They entertained as guests in their home Drs. Tung and Fugh of the Mass Education Movement in China—both men "Ph.D.'s" from American colleges, who are devoting themselves to that society, which is teaching illiterate Chinese to read, by means of the "Thousand Characters." Next to receive the Robinson hospitality was Prof. J. R. Smith, of the Department of Economic Geography in Columbia University and editor of a "Human Geography." He was collecting material for a series of geographical readers, and visited schools and villages all round the region, as well as giving a stimulating talk on International Coöperation" in the Paotingfu schools. Then Mr. Mark H. Wheeler, general secretary of the Y. M. C. A., arrived in Paotingfu with his family,

and the Robinson house was the scene of a reception tendered him to introduce him to citizens who should be interested in the Y. M. C. A.

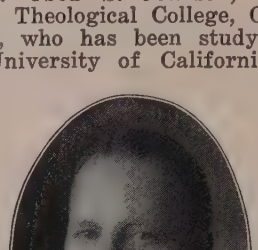
Mrs. Richard S. Emrich, formerly of Mardin, has been made a Secretary of the Federal Council of Churches of the United States, and is acting on its Committee on International Justice and Goodwill.

Rev. Horatio Newell of Seoul, Korea, has a fine and growing Bible class for young men on Sundays. One of them, son of the Chief Justice of the Supreme Court, was recently received into the church, and has been drafted into Sunday school work; another, a young Government official, has asked to be received into the church at the next service. Mr. Newell has also a Bible class at home, meeting every Monday night. The majority of these are bank clerks, only one of them a professing Christian, but several of them have become regular attendants at church. Another Bible class is on Tuesday, at the Commercial College, and the attendance has tripled since November. In order to make the church more of a community center, a high grade night school has been formed, with a very good faculty.

On his ninety-fourth birthday a bronze tablet of Dr. George Washburn was unveiled in the American College, Madura. He was the founder of the College and the High and Normal schools, and for thirty years the Principal of these institutions. He returned to America in 1900, after forty years of strenuous, fruitful work, and now lives in Meriden, Conn. "His name is honored and revered throughout South India."

Miss Louise Clark, formerly of the hospital at Aintab, is at present in the dispensary of the Presbyterian Hospital, New York City.

Rev. Obed S. Johnson, of the Union Theological College, Canton, China, who has been studying at the University of California, has



DR. JOHNSON
Canton

just been granted his PH.D. degree by that university. It is believed that this is the first Doctorate of Philosophy based on a study of original Chinese texts.

Caleb Gates, youngest son of President and Mrs. Gates of Robert College (formerly of Euphrates College, Harpoot), has won a Rhodes scholarship.

Mr. Alford Carleton has failed to secure permission to go to Mardin, so has returned from Adana to Tarsus, where the students of St. Paul's College need him.

One of the papers read at the Annual Meeting of the Congregational Women's Federation of South Africa was by Mrs. Ray E. Phillip and dealt with the change of em phasis in missionary work amon Africans and with the duty of a white men in Africa towards thei black brethren.

Rev. Horace T. Wagner of Her mosillo, Evangelist for the Wes Coast of Mexico, recently made thirty-one days' tour in the Sahua ripa district, traveling 470 miles b railroad and 170 on horseback, hold ing regular services in seven places and visiting many others.

Miss Florella Pedley (B.), daugh ter of Rev. and Mrs. Hilton Pedley completed her three years of servic on the staff of Kobe College las summer and returned to America i the fall, planning to take work i Social Service at Columbia Univer sity. On the steamer home she me Mr. Conrad Van Hyning, returnin from three years' work in Hawaii On December 19 they were marrie at "The Little Church Around th Corner," and are now settled in a apartment at 417 West 21st Street New York City. Mr. Hyning i working with one of the New Yor Charity Organizations.

The engagement is announced o Miss Ethel Gulick (P.), of Kyoto to Mr. John Barrow, of China Chris tian College, and the marriage wil probably take place in the summer

Miss Sylvia Eddy's vision is im proving steadily. She can reac quite easily now if she does no use her eyes too long at a time and she sees off nearly as well as ever. There have been many proofs of widespread friendly interest in her among the people of Talas and Cesarea, Turkey.

IN MEMORY OF WATTS O. PYE

Letters have begun to come from Fenchow concerning the death and burial of Mr. Pye, and showing the rally of his Chinese friends to the work he carried. Dr. Jean A. Curran writes, on January 13:—

"Today is Mr. Pye's funeral day. There was a service in the church at 9.30 A.M. Mr. Pye's body lay in a casket of Chinese wood, prepared by his loving friends. It was made Chinese style, with a high headpiece, on which was carved a great cross. Business men and members of the gentry from all over Fenchow came and bowed three times before the bier. As the body was borne through the city to its last resting-place, in front of every shop was a little table with something on it in honor of the illustrious dead. He was borne on the shoulders of his friends, several scores of them, who counted it a privilege to be among the bearers, the seven miles to the little grassy terrace at Yutaoho, where his body will lie beside that of his little daughter, Mary Elizabeth.

"At first we were almost too stunned to think. It did seem like the end of everything. However, you will be much pleased, and I know Mr. Pye will, to see the spirit that has been displayed here in the church. Almost immediately all the Chinese friends met together, and their whole spirit was: 'He has truly given his life for us. The thing that he would most want us to do will be to carry on the work he has laid down.'

"They organized a Watts O. Pye Memorial Association and are taking active steps to make this great work, which he began and carried on for so many years, itself his memorial. They plan to raise funds, locally, to do their part. . . .

"If I were a poet, I know I should be inspired to write some verse about the great man we have lost as he lay in state in his study among his books. Truly he could be in no more fitting place, for that study has been the heart and brain center from which inspiration, expressions of love and fellowship, have gone to every cranny and corner of the field.

. . . Not only did he use his wonderful library to give himself the breadth of knowledge he needed in his work, but he constantly was passing on to his preachers and other workers many of the choice things he found. He sent them out as often as every two weeks. In this way preachers in lonely stations, weeks of hard travel away from Fenchow, were kept constantly in touch with the man who had inspired them. It is just one of the many hundred things that made his influence what it is and what it will be."

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THE CHRONICLE

MARGARET RIGGS TROWBRIDGE

"Her presence was a benediction." Thus many speak of Mrs. Margaret R. Trowbridge, who was released by death from prolonged suffering on January 25, in Aleppo, Syria. She was eighty-four years old; and was the last of the children of Elias Riggs, D.D., LL.D., the famous linguist and translator.

MRS. TROWBRIDGE

Mrs. Trowbridge was born in Smyrna, and after receiving her education in America, returned, in 1861, to Constantinople, where she married Tillman C. Trowbridge, LL.D., the founder and first president of Central Turkey College. After the death of her husband in 1888, she made a home for her father, since her mother had died the previous year. She continued as his home maker until his death, in 1901, when she returned to live with her daughter in Aintab.

Three of her children are now in missionary service. Miss Elizabeth Trowbridge, a nurse, and Mrs. John E. Merrill were with her in Aleppo at the time of her death. Rev. Stephen Van R. Trowbridge is in Cairo, Egypt, serving the World Sunday School Association. All together, Mrs. Trowbridge spent fifty-eight years in the active service of the Board—longer than the service of any of its missionaries now living. Hers was the lifelong—very long—joy of humble ministry to others as home maker and personal friend.

OTHER DEATHS

December 23, 1925. In Foochow, China, Phebe K., daughter of Dr. and Mrs. Willard L. Beard, aged 30 years. (See page 111.)

Continued on page 119

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Woman's Board of Missions for the Pacific

Concluded from page 113

MRS. ARTHUR H. SMITH

We share in the sorrow brought by the cablegram announcing the death of Mrs. Smith at Tunghsien, January 27. Our first interest in China came through the letters of Emma Dickenson Smith, which her mother was sure to have in her pocket upon Board days in the earlier years of our W. B. M. P. And finally there came a happy day, when "the real live missionary" was present herself, with a thrilling story of her life in Tientsin and Shantung. After that we for some time gave definitely to the Shantung work, and unconsciously prepared the way for the greater service of the Elizabeth Memorial Hospital at Lintsing. There, too, Mrs. Smith, in later years, gave many a helpful lift in the time she could spare from her busy life farther north. We know well that in addition to her loving, prayerful ministry to her "many poor things," and to the very many great interests she bore upon her heart, she never failed to love and pray for us here at home.

Mrs. Marie Dickenson Merritt, of Claremont, survives her sister, and to her, and to Dr. Smith, we extend our loving sympathy. It is hardly possible for us to realize how bereft are the Chinese who mourn her death, but we can rejoice with them that they have had her love and inspiration and help through the long years of her life among them.

WATTS O. PYE

Eighteen years ago, addressing our Board, Dr. Pye gave his last message before sailing. The scholarship, the strength, the consecration of the new missionary were even then most apparent. Soon after, his family moved to the Pacific Coast and we have since felt that he belonged to us in a special way. Two of his sisters are among our most earnest workers—Miss Hazel Pye, in High School teaching, and Mrs. Gladys Chew, in her home and church life at Pacific Grove. It was in that place that his mother died. His father is living in Southern California, and Mr. Ernest Pye of Athens has also been a visitor here.

KPO

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THE CHRONICLE

Continued from page 117

January 28, 1926. In Tunghsien, North China, Emma J. Dickinson, wife of Dr. Arthur H. Smith, aged seventy-seven years.

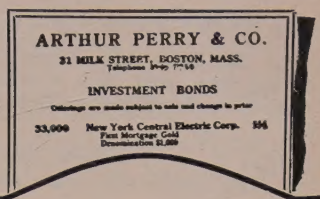
Mrs. Smith was born at Harmony, Wis., on October 23, 1849. She received her education at Fox Lake Seminary and Oberlin College. She

MRS. ARTHUR SMITH
At the Golden Wedding Anniversary in 1921

and Dr. Smith were married at Appleton, Wis., on September 8, 1871. Shortly after his ordination, in 1872, they sailed for China as American Board missionaries. They had one son, Henry Dickinson, who died August 8, 1906, after a most telling life among the students of Beloit College and of other institutions in the Middle West.

Mrs. Smith entered into missionary service with great loyalty and zeal, and during all these fifty-three years she has been indefatigable in evangelistic work among the people of the Pangchwang, Tientsin, and Tunghsien districts. Her use of Scripture, her power in prayer, her great faith in the simple Gospel for the transformation of individual lives, her interest in the spiritual work of the hospitals, her efforts in behalf of the soldiers of North China; in fact, her intense devotion to personal work—all this and much more will be held in grateful and inspiring memory by a host of Chinese and American friends.

Concluded on page 120



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THE CHRONICLE

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Arrivals on the Field

October 26, 1925. In Ahmednagar, India, Rev. and Mrs. Clifford G. Manshardt, joining the Marathi Mission.

November 3. In Foochow, China, Dr. and Mrs. Horace E. Campbell, joining the mission.

November —. In Madura, India, Rev. Ralph R. Keithan, joining the Madura Mission.

December 6. In Durban, Africa, Rev. and Mrs. Norman L. Rice; Rev. Arthur C. Adams, joining the South Africa Mission.

December 14. In Madura, Rev. and Mrs. Emmons E. White, returning to the Madura Mission.

December 17. In Lobito, Angola, Africa, Rev. and Mrs. Gladwyn M. Childs, joining the mission; Miss Elizabeth W. Read, returning to the West Africa Mission.

December 31. In Kobe, Mrs. Agnes Gordon, returning to Japan.

Arrivals in this Country

January 11. In New York, Miss Helen R. Larrabee, of Athens, Greece.

Marriage

December 19, 1925. In New York, Florella Foster, daughter of Rev. and Mrs. Hilton Pedley, of Japan, and Mr. Conrad Van Hyning.

Births

December 31, 1925. In Shaowu, China, to Rev. and Mrs. Charles R. Riggs, a son, Wendell Paddock.

January 16, 1926. In Talas, Turkey, to Rev. and Mrs. William Sage Woolworth, Jr., a daughter, Dorothy Lucille.

Sailings for the Field

February 15. From Havana for San Francisco, Rev. and Mrs. Irving R. Channon, *en route* for the Philippines.

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